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APOCALYPTIC
HISTORIES



THE
APOCALYPTIC HISTORIES.



THE
APOCALYPTIC HISTORIES:
IN PLAIN LANGUAGE,
AND
CHRONOLOGICALLY ARRANGED INTO ONE
DIAGRAM.

WITH SUPPLEMENTARY NOTES:
SHOWING THE COMING TRIBULATION, THE PRESERVATION OF THE
CHURCH, AND THE DESTRUCTION OF THE GENTILE KINGDOMS.

BY
THE AUTHOR OF "LIFE IN CHRIST."

LONDON:
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1879.



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P R E F A C E.

THIS reading of “The Revelation” has been prepared, and also the diagram and key, with a desire to help the people of God to read the Apocalyptic Histories in their chronological order, and thus find the harmony which is contained in the Divine arrangement of truth ; and enjoy the blessing promised to all who read, understand, and give heed to the changes as they take place.

As the Revelation is made known by symbolical parables, the writer has carefully retained the order as to chapters and verses, in order to assist the reader to compare and view this reading in the light of the symbolical histories, as contained in the authorised version. The time has now arrived when all who desire life to their souls should close with the offer of mercy, by receiving Christ as their Saviour, and trust Him and not themselves ; and when all the people of God (who are anxious to

be delivered and preserved during the judgment, which is now fully matured, and is coming to destroy the existing kingdoms of this world), should know the mind of the Lord as given in the Revelation.

Although the Revelation contains and presents a complete and perfectly arranged view of all the great changes that are to take place in this world, yet nothing is more certain than that to misunderstand the date of a prophecy, or the period to which it belongs, is to lose all the benefit that might be derived from that prophecy ; because it either has not been, or will not be, fulfilled at the time so computed. And further, although a prophecy contained a distinct summary of all the chief facts of a known history, nevertheless, if by the teaching of men that prophecy is believed to belong to a different period of the world, the reader is thus prevented from comparing the prophecy with its fulfilment in history, and the benefit of the Revelation is lost. In like manner, although a history contained a correctly arranged summary of all the important facts of a special period, but given as having taken place at a different period of time

from that at which they actually took place, then the whole history would be untrue. And thus it is with every prophetic history of which the Book of Revelation is composed, when not read and understood in its proper order. Read the fulfilled Apocalyptic prophecies and understand them as they took place in time, and then we shall find in the Apocalypse both fulfilled prophecy and true history. Misapprehend the periods of the fulfilled prophecies, and we shall neither find in the Apocalypse correct prophecy nor true history. And doubtless the non-observance of the chronological order of the different histories contained in the Book of Revelation is the cause of so much darkness at the present day in regard to what is coming to pass ; and has also given rise to the different principles of interpretation, and the many conflicting opinions which obtain, in regard to what is contained in the Book of Revelation.

To obviate these difficulties, and supply a felt want, the arrangement of the Apocalyptic Histories, past, present, and future, in their chronological order, in one diagram, so as to present the whole at one view, seems to be the

simplest and most efficient method of presenting them to the mind of the reader, in order to give a complete idea of their true relationship. With this conviction, the Diagram and the Key by which it is to be read, the plain reading of the Apocalyptic Symbols, and the Supplementary Notes have been prepared with confidence, knowing that the harmony to be found in the different histories, when so read, is sufficient to commend it to the enlightened reader as the Revelation, presented in the order in which it is to be known. And it is this harmony when found, which satisfies the mind of man that the Revelation is from God.

The important part of the Apocalypse to the present generation is the revelations contained in the four great histories in relation to the present period, because it is the lot of the present generation to live during the Gentile period of trial, and either to be taken out of this world's greatest tribulation, or left to die in it and be eternally lost. The reader will observe by the Supplementary Note upon Prophetic Numerals, that the measurements in the detail of "The times of the Gentiles" are

specially brought out and set in order, whilst many other symbolical numerals contained in the Book of Revelation are unnoticed. This is done for the purpose of bringing into prominent view the 75 years of conflict and tribulation amongst the Gentile nations (which is appended to the measurements of "The times of the Gentiles," and is to precede the millennial kingdom of Christ), so that the great tribulation may not overtake the people of God unawares.

It will be observed by the attentive reader that not a few of the histories, as given in the "plain language," contain more light than is reflected by the strict rendering of the "symbols" belonging to that history. This does not arise from adding to the prophecy of the period, but from bringing the light of the different prophecies belonging to the period into one focus, so that the student of prophecy may be enabled to view the prophecy of the period in its own concentrated light.

With these prefatory remarks the book is now put into the hands of the publisher. May the Great Author of the Revelation, by His all-wise providence, spread it abroad, so

that every one desiring to know what He has revealed in regard to the coming great tribulation, and their own present and future conditions, may have the help contained in this book. And may He of his infinite wisdom supply to them whatever is not to be found in it, so that they may be rich in wisdom, strong in the faith, and thus able to live, love, and serve Him, for having redeemed them, and given unto them the complete and perfectly arranged revelation to strengthen them, and to be as a light shining in their paths as they journey through the Gentile wilderness towards the promised land of peace.

May, 1879.



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4. v. 16-21.—The Testimony of the Lord Jesus Christ. His own identifications as the Saviour and Light of His people. The Redeemed to say Come, and to let the unsaved ones also say Come, and eternal life to all who will receive it. The penalty of taking from, or adding to the Apocalyptic Histories; and the testimony of the Saved as to Christ's willingness to come quickly to the penitent and repentant Sinner.

Part Sixth.

SUPPLEMENTARY NOTES.

SHOWING THE REVELATION, WHEN, AND HOW GIVEN, THE COMING TRIBULATION, THE PRESERVATION OF THE CHURCH, THE DESTRUCTION OF THE GENTILE KINGDOMS, &c.

No.

1. The Revelation, what it is.
2. The Author, Revealer, and Receivers.
3. Where it was Written.
4. When it was Written, to be read and understood.
5. The Date of the Writing.
6. The Revelation given to John in the Spirit World.
7. The Four Apocalyptic Histories.
8. The Order in which these Histories were given.
9. The Chronological Order of the Events in the Histories, and the Harmony of Divine Truth.
10. The Unseen Prophecy, and the consequence to the Believers in Christ who reject it.
11. The Revelation, written in symbolical language and parables.
12. The Key to the Symbols.
13. The consequences arising from mis-reading the Symbols.
14. The Apocalyptic Numerals.
15. The Ten Measurements given to establish the Times of the Gentiles.
16. The Five Measurements given in relation to God's People.
17. The Five Measurements given in relation to the Men and Kingdoms of this World.

No.

18. The Hour of Trial.
19. The Promise of Protection to God's own People during the Hour of Trial.
20. Prophetic Language under the Old and New Testaments.
21. The Promise of Deliverance before the great tribulation.
22. The Preparation of the Land for the People of God.
23. The Cleansing of the Land.
24. The Sixty Years' great Tribulation.
25. The Saints during the Tribulation.
26. Unbelievers under the Tribulation.
27. Christ's Kingdom being established.
28. The after Millennial Age.
29. The great White Throne.
30. Christ's Names in relation to His Church.
31. The Three Comings of the Son of Man.
32. A Prophecy, what it is.
33. Traditional Thought the great hindrance to the reading of Prophecy.
34. The Gospel and Prophecy.



Part First.

EXPLANATION OF DIAGRAM.

1. The paper on which the Diagram is laid down must be understood to represent this world with its present economy of nature, and during its present term of existence; and the Diagram, as laid down upon the paper, represents the complete and perfect Revelation as given by the Lord, and spread out before us by his servant John. The Diagram may therefore be compared to a net composed of prophetic and historical details of the conditions and changes amongst men, both in the churches and kingdoms of this world; and also the two conditions of men in the eternal worlds, and is therefore larger than the world on which it is spread out.

2. The portions of the net of Revelation that overhang this world being longer than the time of this world, will be found under Chapters V., VII., and XX., and marked No. 6 in each chapter; and by referring to the same number under the above chapters in the Key, the reader will find both the revealed condition of the two classes of human beings into which the race of Adam will ultimately be divided, and also the verses of the chapters, by which these revelations are made known.

3. The time or duration of this world is divided by the revelation contained in the Seal histories, into six parts, and each part has its special character. These divisions of time are called ages in the Scriptures, and

are distinguished the one from the other by the different dispensations of grace.

4. The length of the ages of the world, and the duration of this world's time, will be found in figures running along the right hand column of the Diagram, dating from the fall of man down to the end of the millennium. This is the end of the Fifth Age, and although the changes that will take place during the Sixth Age, and even into the eternal worlds, are revealed, we have got no revelation making known the dates of the changes nor the length of the Sixth Age, beyond that it is to be "a short age."

5. On the left hand side of the Diagram, the chronological order of events will be found by the figures arranged from the birth of Christ upward to the fall of Adam, and downward to the end of the millennium; and after that date the events are revealed in the order in which they are to take place, until the present race of beings have all passed beyond the grave, stood at the judgment, and gone either into the world of eternal misery or glory.

6. The Ages of the world are divided from each other upon the Diagram by five medium single lines, each line extending from the left to the right hand side of the Diagram. The first is at the Flood; the second at the beginning of the Old Testament Theocracy; the third at the beginning of the Gospel Age; the fourth at the beginning of the Millennium; the fifth at the end of the Millennium; and the sixth closes the Sixth Age and this world's time. The last change, and the closing scene of this world's time will be the resurrection of the sleeping, the changing of the living saints, and the taking of them into the air.

7. The space between the sixth and seventh medium lines is that interval during which this world and its remaining inhabitants, the Christ-rejecting remnant of Adam's race, are to be destroyed by fire. The Lord will also come at the close of this interval with his saints, and raise and judge the wicked dead. The space between the seventh and eighth medium lines represents the race of Adam, as they enter into their respective divisions after the judgment, and in the eternal state.

8. The small ground lines that run parallel with the medium lines that divide the ages are lines of measurement indicating time; each space between these lines being one hundred years.

9. As the Book of Revelation does not consist of one continuous history of the race of Adam, and of one continued line of changes following in succession in this world, but is composed of parallel histories, the histories so contained must all be viewed and read in their correct chronological order, in order that the truth contained may be seen and understood. And although these histories, as contained in our English version, are neither divided into their distinctive parts, nor recognised as parallel, they have been, with a few exceptions, understood as histories of a class, and divided into chapters; and are separated from each other upon the Diagram by small single lines. And the chapters so divided will be found marked along the top of the Diagram in Roman characters, beginning at the left, and extending towards the right.

10. But as the Revelation as given unto us is that of four great or pillar histories, with many introductory and supplementary histories added to each, the names

of the four great histories are also printed along the top of the diagram, over the numbers of the chapters in which they are recorded.

11. The pillar histories are laid down upon the Diagram under their respective headings by strong double lines closed at both ends, and the number and name of the history printed upon the enclosed spaces; and each space so enclosed indicates the period to which the Revelation belongs.

12. The additional introductory and supplementary revelations which are appended to each of the four great Apocalyptic histories are also arranged upon the Diagram before and after the great histories, under their respective headings and chapters, and are represented by strong single lines, each line being numbered, and the number placed at the beginning of each line, and the lines as arranged represent the period to which the histories belong.

13. The name or description of each history so marked upon the Diagram will be found in the Key, by turning to the same chapter and number; and the Apocalyptic histories, either as revealed by "the symbols," in the English version, or as may be seen in the "plain language," will be found by referring to the same chapter and the same verse or verses which accompany the number of the history in the Key.

14. The four great Apocalyptic Histories, with the introductory and supplementary histories, which are appended to each, form the contents of the Book of Revelation, from the eighth verse of the first chapter, down to the end of the twentieth chapter; and are subdivided and arranged upon the Diagram as seen in the Revelation.

15. The first division of the Apocalyptic Histories is as follows :—The prefatory explanations affixed to the Epistles to the Seven Churches commences with the eighth verse of the first chapter, and closes with the chapter. The seven letters to the Seven Churches are contained in the second and third chapters ; and the appended views of the people who constitute the first six Churches, as they appear in the Gentile Kingdoms, are contained in the fourth chapter.

16. The preface to the second division of the Apocalyptic history is contained in the fifth chapter, and the revelation given unto us by the opening of the six books of the records of men's works, is contained in the sixth chapter. But the revelation given unto us by the opening of the books of judgment is divided into two parts ; and the preface to the second part (which is "The Book of Life"), is contained in the seventh chapter, and the seventh or "Book of Life," is opened to our view in the first verse of the eighth chapter. The complete Revelation known as "The Seven Seals," is therefore contained from the beginning of the fifth chapter to the end of the first verse of the eighth chapter.

17. The third division of the revelation is that of the Seven Trumpets, or the history of seven periods of time, during which the people of God have to remain under the rule of men in the kingdoms of this world. But the Trumpet Histories are also divided into two parts, and have therefore two introductions. The preface to the first part is contained from the second to the sixth verse of the eighth chapter ; and the first part of the revelation of the Trumpet Histories (which is that of the downfall of the Kingdom of Israel, as contained

in the first three trumpets, and of the Gentile Kingdoms, as revealed by the fourth, fifth, and sixth trumpets), is contained from the seventh verse of the eighth to the end of the ninth chapter.

The introduction to the second part of the Trumpet Histories is that which forms the tenth chapter, and it marks the separation between the two parts of the Trumpet Histories.

The second part of the Trumpet Histories (giving a view of God's people during the time that they are to be under the Gentile Kingdoms during the first six trumpets, and of their deliverance, and the destruction of the unbelievers during the great tribulation in the Gentile world; and thus only leaving the affrighted remnant of mankind, who are to give glory to the God of heaven), is contained from the first to the end of the thirteenth verse of the eleventh chapter, and is therefore a second and twofold view of the people that are to live during the times of the Gentiles. The seventh Trumpet period and history (which is that of Christ's Kingdom and its downfall), is contained from the fifteenth to the end of the eighteenth verse of the eleventh chapter. The twelfth, thirteenth, and fourteenth chapters contain and present three different classes of supplementary histories, which are added to the Trumpet Histories, in order to make the revelation complete, and the harmony of revealed truth perfect. And the Trumpet Histories, with the prefaces and appended details, begin with the second verse of the eighth chapter, and end with the fourteenth chapter.

18. The fourth division of the Apocalyptic histories is that symbolized as the "Seven Vials." The fifteenth chapter is given as a preface to the Vial

histories, and contains the information which the Lord saw necessary to enable his enquiring servants to read and understand the revelation contained in the "Seven Vials" of wrath. The symbols which are given to reveal these histories are contained in the sixteenth chapter.

The seventeenth, eighteenth, and nineteenth chapters contain the explanation of symbols, and the information which the Lord knew to be needful in order to present to the reader a complete view of the perfect measure of sin, and its consequences in the Gentile Churches and Kingdoms, and the means by which He is to preserve the saints during the destruction of the churches and kingdoms of the Gentile world.

19. The twentieth chapter is not an appended explanation to the Vial periods and histories, but is the natural conclusion to the four preceding histories, and extending over the two last ages of this world, and is therefore a detail of the changes which will take place during the seventh Trumpet period, and harmonizes with the revelations contained in the seventh Trumpet and the Fifth and Sixth Seals, and with the epistle to the Church of Laodicea; and also includes a view of the resurrection and judgment of the wicked, and their entry into the world of eternal misery.

20. In looking over the chapters, as marked along the top of the Diagram, it will be observed that the second and third chapters are joined together, because the first six Churches form one undivided whole. The eighth chapter is divided into two parts, in order to separate between the Seventh Seal and the Trumpet Histories.

The Trumpet Histories end with the eighteenth

verse of the eleventh chapter, and the nineteenth verse forms the first part of the history contained in the twelfth chapter.

21. The reader will also see that the twenty-first and twenty-second chapters do not appear upon the Diagram. The reason of this is, that these chapters, from the beginning of the twenty-first to the end of the sixth verse of the twenty-second, is the revelation relating to the creation of a new framework of nature around this old world, and a new spiritual kingdom in its midst, and cannot therefore find a place along with the revelation, and be arranged along with the histories of this present world. This part of the Revelation will, when spread out, take the place of the preceding twenty chapters, and is given to make known the new creation, which is to take the place of the present order of things and the existing race.

Part Second.

THE KEY TO THE DIAGRAM OF APOCALYPTIC HISTORY.

CHAPTER I.

1. This line indicates the period during which the Salutation of John to the Saints is to continue in this world. It began to be heard when he uttered it in Patmos, and it will continue so long as the revelation given by him is in the hands of men (v. 4-6).
2. Indicates the time of the third earthly judgment, caused by the rejection of Christ, at the end of which He is to appear the second time, when every eye shall see Him, and the wicked shall mourn (v. 7).

. The Preface to the Epistles to the Churches.

3. The time when the Lord Jesus Christ revealed himself to John in the island of Patmos (v. 8); and when John also made his declaration to Jesus Christ (v. 9); and saw the Lord in the midst of the perfect light of God, became dead, was enabled and ordered to write the Epistles to the Churches; and also all the scenes which were about to pass before him (v. 10-20).

CHAPTER II.

The Epistles to the Churches.

1. Ephesus, or the Old Testament Church made alive by faith in the promised blessing and under the law (v. 1-7).

2. The Church of Smyrna, or Christ's Church amongst his ancient people the Jews. They received the testimony from Jesus Christ, and being faithful as a church, until it ceased in A.D. 636, is being crowned with the spiritual life of the Redeemed (v. 8; part of 9, 10, and 11).

3. The Church of Satan, or those amongst the Jews who professed to believe in Christ, but did not love and serve him (last part of v. 9.)

4. Is Pergamos, or the Greek Church in Turkey (v. 12-17).

NOTE.—This Church sprung up during the Greek Empire, when many of the Israelites did not return to their own land. It was at first also composed of the one-third of the heathen people who feared and worshipped the God of Daniel (Rev. viii. 8).

5. Pergamos, or the Greek Church, extended to and still in Russia (v. 12-17).

NOTE.—Had not the Greek Church extended to Russia before the Turks took Constantinople that Church would have been extinguished in 1453, when the Turks took that city and established Mohammedanism.

6. Thyatira, or the Church of Rome (v. 8-29).

CHAPTER III.

The Epistles to the Churches continued.

7. Sardis, or the Mohammedan Church in Turkey (v. 1-4).

8. Philadelphia, or Christ's Church amongst the Gentile Kingdoms after the Reformation (v. 7, 8 and 10).

9. Satan's Church, or those that professed Christianity, without manifesting Christ, amongst the Gentile Churches after the Reformation (v. 9).

10. Laodicea, or the Church after the Millennium (v. 14-22).

(a) This line indicates the period during which the Roman Emperors ruled over God's ancient people. About twenty years before Christ came, Herod the Great set about rebuilding the temple, and during nine years employed 18,000 workmen upon it. The Jews continued to embellish it. It contained no ark or mercy seat, no shekinah, and no sacred fire from heaven, as did the first and second temples; but Jesus Christ, the Son of God, the looked for of all believers, sanctified it with his presence, and opened up the way into the Holy of Holies, and to the presence of the Most High. The deadly wound which the Son of God when on earth gave to the Roman Power which ruled over God's people at that time, was, when He had finished the work of Redemption and constituted His Church in defiance of the Roman Power (Rev. xiii. 3).

(b) During the time indicated by this line, the Pope, as the head of the Roman Church, professed to be head over the Church of Christ in the Western or Roman Empire. At this time he also became a Roman king; and by virtue of his Ecclesiastical and Secular powers combined, he caused the Secular power of the Roman kingdoms to be used against the members of Christ's Church. These Ecclesiastical and Political Powers united, constituted the first destroying angel, which was let loose after that the Sixth Trumpet period began (Rev. ix. 15).

(c) The Greek Church seems to have been always allied to, and under the sway of the world power; but this line marks the time when that church extended to Russia, and when the Greek Church, under the sway of the Russian Power, became the second of the four Church and State Powers, which are symbolized as destroying angels, and were let loose within a period of 765 years, after the Sixth Trumpet period began (Rev. ix. 15).

(d) This line indicates the time during which the Turkish Mohammedian Church and State power exist. It constitutes the third of the destroying Powers, which were let loose to neutralize each other, during the time that the Lord is preparing and gathering out the people having his name, and which are to constitute his Millennial kingdom (Rev. ix. 15).

- (e) The period indicated by this line commences at the close of the 765 years, in which the four destroying angels were let loose. The Protestant Church and State Power was the last of the four world powers which are allied to the Churches, and is symbolized in the Apocalypse as the fourth destroying angel. This Power was called, or let loose, in order to secure and establish religious liberty and freedom of thought and speech to the Saints, and thus to re-open the door that had been shut by the Pope, the man of sin acting as the head of the Church, in the capacity of a Roman king. The Protestant power has secured this liberty and will maintain it, until the time come when the Lord will remove his Church, and protect them in the land given to them in promise.

CHAPTER IV.

A View of the Kingdoms appended to the Churches.

1. The time at which John underwent the second change from his natural condition as a redeemed soul into that of the spiritual state, in order that he might perceive and retain a knowledge of the scenes that were to pass before him (v. 1).

2. The period during which the kingdom of Israel was established and ruled over by God as king. In that kingdom the sign of the promised blessing in Christ was to be seen; and the twenty-four courses of elders—priests—were also to be seen serving the Lord in his house in the midst of the kingdom, and they were clothed with righteousness, and crowned with eternal life (v. 2-4).

3. The period during which the kingdom of Israel, ruled by kings, lapsed into sin, after it had rejected God as king, until the captivity (first part of v. 5).

4. The period during which the light of God was maintained in the kingdom of Israel (last half of v. 5.)

5. The period during which the heathen people, enlightened by divine truth, are symbolized as a “sea of

glass," and the people of God as "four living creatures," constituting the four hosts of the Lord, defend divine truth and their God as its author, in the heathen world, in like manner as the Israelites divided into four camps, protected the ark of the covenant, the mercy seat, and the law, as they journeyed in the wilderness (v. 6-8—see also Numbers ii. and Ezekiel i.)

6. This is the Millennial period in which the Israel of God, having returned to the Land of Promise, present their trophies of grace to the Lord, constitute the kingdom of Christ, and serve the Lord without a priesthood. They will then confess their redemption and deliverance, first from under sin, and secondly from under the kingdoms of this world, to be the work of God (v. 9, 10).

CHAPTER V.

The Preface to the Six Books of Works.

1. This line indicates the period during which the Lord as ruler of the universe rules in this world, and in which the books of judgment are written; and also that He is the revealer of divine truth (v. 1-5).

2. This line shows the period during which the Son of God, as the Redeemer crucified from the foundation of the world, ruled over his people Israel, whilst they were under the law (v. 6).

3. The gospel ages, and the period during which the redeemed praise the Lord for redeeming love; and for having made them spiritual kings and servants to God (v. 7-10).

4. The time of the second woe or Gentile judgment, during which the Saints are landed and dwelling safely in God's own land, whilst the unbe-

lieving and Christ rejecting Gentiles are in mortal conflict, but without the presence or power of God to establish peace. The Spirit of God will be withdrawn from the Gentile kingdoms, A.D. 1893, that is when the Church is withdrawn, at the close of the hour of tribulation, and the beginning of the final conflict in the Gentile world. During the period of conflict all the living race, Saints and Sinners, will confess the Lord, and say "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (v. 11 and 12).

5. The time of the third "woe" and last judgment upon the earth whilst in its present condition. During, or at the close of that unmeasured period of darkness, every being, even all that are redeemed, and those that have a knowledge of the truth but without Christ as their Saviour, and also those that will have ceased to believe the truth they know, and all the heathen people, each and all of every one of these classes that are alive will say (as John heard), "All power, and honour, and glory, and blessing belongeth unto God the Father, and to the Lord Jesus Christ for ever and ever" (v. 13).

6. The Saints in the Father's kingdom of glory (v. 14).

CHAPTER VI.

The Seal Histories.

1. The first age of the world, and the Lord represented as having begun his work of redemption, as revealed by the first book of judgment when opened (v. 1 and 2).

2. The second age of the world, and the Lord seen as He gave the truth which manifests God to man.

This is made known by the symbol which John saw, when that book was opened before him (v. 3 and 4).

3. The third age of the world, and the people and kingdom of Israel fallen and mourning under their sin and misery, and the proportion of the saved amongst those that kept the law under the Old Testament dispensation, as made known when the third book of judgment was opened (v. 5 and 6).

4. The fourth age of the world, redemption finished, and the Saints of God bringing one-fourth of those that know the gospel into the kingdom of spiritual life by Christ, as made known by the fourth book of judgment (v. 7 and 8).

5. The fifth age of the world, and the kingdom of Christ established upon the earth, and the living Saints (symbolized as the holy ones who had been slain), told that each one of them must be clothed with the righteousness of God, and that the Saints would not be removed from amongst the sinful kingdoms of this world until the end of a short age after the millennium (v. 9-11).

6. This is the sixth and last age of this world. Sin is again to be manifested. The Lord is to be once more rejected as the Ruler in this world, and men again appoint kings to rule over them. Satan's work in this world is to be finished by the close of the sixth age. The dark period or third judgment for the rejection of Christ being ended, the Saints are to be raised and taken to the air, the elements and the wicked portion of the living race are then to be destroyed by fire. Whilst all this is taking place, lost sinners are revealed as confessing the Lord as worthy of all honour and power, and desiring to be covered by the rocks to save them from

the fire, and the punishment in the world of endless misery due to them as the condition they have chosen, and in which they are to live through endless ages (v. 12-17).

CHAPTER VII.

The Preface to the Book of Life.

1. The period of 2,520 years, during which the power of the four Empires (symbolized as four angels), rules over the people of God (v. 1).

2. This shows the time during which the Lord wrought out his work of redemption. It began at the fall of our first parents, and was finished upon the cross (v. 2 and '3).

3. The period during which men were sealed with the likeness of God, by faith in the promised blessing, whilst living under the law given by Moses (v. 4-8).

4. The gospel ages, during which men are made like unto God by faith in Christ; and they serve God whilst in the body, by testifying that Christ has redeemed them (v. 9 and 10).

5. A view of the redeemed standing before the judgment seat of God, encircled by the holy angels (v. 11 and 12).

6. A view of the redeemed in glorified bodies, clothed with righteousness, dwelling in the kingdom of the Father, sustained in life by the Lord Jesus Christ, and living through endless ages, serving God in that kingdom where there is no sin and no sorrow (v. 13-17).

CHAPTER VIII.

The Seal Histories continued.

1. The book of life, containing the names of the

redeemed (as written during the six ages of this world) opened, and their names proclaimed before God the Father, after the judgment of the wicked (v. 1).

CHAPTER VIII.

The Preface to the Histories of the Kingdoms of the World during the first six Trumpet Histories.

× This is the period during which God was king over Israel, and also the period in which the priests misappropriated the people's sacrifices, and thus caused them to reject God as king over Israel (v. 2-6).

The Trumpet Histories.

1. The First Trumpet period and history. God rejected as king ; Israel divided, and one-third of those that believed in the promised blessing by Christ, and feared and obeyed God, ceased to serve Him (v. 7).

2. The Second Trumpet, being the period and history of the people of Israel in captivity ; and the time during which the second third of the believing and serving Israelites turned away from God, and one-third of the Gentiles believed in God (v. 8 and 9).

3. The Third Trumpet. This is the period and history of the third condition of Israel as a people by reason of sin. During this period the remaining third (save the remnant out of which Christ came) of believers in Israel gave up their faith, and ceased to fear and obey the Lord (v. 10 and 11).

4. The Fourth Trumpet. The first period under the gospel, and in it the witnesses for Christ died out amongst the ancient Israelites, and the faith of God the Father, and of Christ the Saviour, and of the Saints, became one-third less over the whole world. The Lord

at the close of the history of this period intimated the three woes which were to come along with the periods of the Fifth, Sixth, and Seventh Trumpets (v. 12 and 13).

CHAPTER IX.

The Trumpet Histories continued.

5. The Fifth Trumpet. This is the period and history of the Mohammedans or Ishmaelites, with Mohammed as their prophet, priest, and king, destroying the unbelieving and Christ rejecting descendants of Isaac, as they established Mohammedanism instead of Christianity in Palestine and in Turkey (v. 1-12).

6. The Sixth Trumpet. The period, and the history of the period in which the four Church and World powers in neutralizing each other kill one-third of their subjects, whilst the remaining two-thirds are being converted into demons, sensualists, and believers in false teaching (v. 13-21).

(a) This line indicates the period of 762 years, in which the four Church and State powers took their places, and began to do their work in the world. It commenced with the Sixth Trumpet period, in A.D. 762, and ended when the fourth and last Power manifested itself.*

CHAPTER X.

The Preface to the Histories of God's People during the Times of the Gentiles, and the Seventh Trumpet.

1. The time of the world during which Jesus Christ finished redemption, gave the complete and perfectly arranged Revelation, and ruled over his Church amongst the descendants of Abraham (1st and part of 2nd verse).

[* See lines *a*, *b*, *c*, *d* and *e*, appended to the four Churches which ends at the Millennium.]

2. The period during which the two witnesses, Christ and the Holy Spirit, having ceased to bear testimony amongst God's ancient people, are maintaining a knowledge of salvation to sinners by a Saviour, amongst the Gentiles (part of 2nd and 3rd verses).

3. The time during which the fallen Churches are united to, and resting upon the World Powers for protection and not on Christ; and to which the history of the four destroying angels belongs. That history being a tale of sin in all its different forms, and of the martyrdom of the Saints, it remains unwritten by the command of God (last part of 3rd and 4th verses).

4. The time when the rulers of the Gentile kingdoms are to cease to rule over the people of God, and during which the mystery of iniquity is to end; and when the kingdoms of this world are to give place to the kingdom of the Lord and of his Saints (v. 5, 6, and 7).

NOTE.—The Revelation contained in the 8th, 9th, 10th, and 11th verses is that regarding the whole Revelation of the Old and New Testaments, which was as a little thing when perfectly arranged and in the Lord's hand. And it was this Revelation which John was commanded to receive and make known. It therefore belongs to every generation and period since it was written, but is not indicated upon the Diagram.

CHAPTER XI.

The Trumpet Histories continued.

1. This line represents a period of 1,260 years, which is the first half of the times of the Gentiles. The Lord has marked it off by two measurements, in order that we may know where it began, and ended, and its correct length. The first measurement is made known to us as the period during which the heathen rulers ruled over and crushed down the Jews, as God's

ancient people. They did this for "forty and two months," and each month being thirty days, the period was 1,260 years, of 360 days to each (v. 1 and 2). The second measurement is the time during which the believing and faithful witnesses amongst God's ancient people—the Jews—manifested the light of God by the power of the Holy Spirit, and maintained the truth given unto them under trial and suffering, during a period of 1,260 prophetic years (v. 3-6).

2. This represents a second period and measurement, and is the second half of the "seven times," or period of the Gentile kingdoms. This period is revealed as the spiritual death period of God's ancient people Israel; and its length as "three days and a half." It is now 1,260 years since the unbelieving Jews were dispersed among all nations by the Mohammedans, and this demonstrates that the "three days and a half" are not three and a half prophetic days, indicating three and a half literal years, but that the "three days and a half," and "a time, times, and half a time," are synonymous terms given in different prophesies, to unmistakably mark off and make known the same period of time (v. 7-10).

3. The prophetic hour, or fifteen years of extended mercy to the Gentile kingdoms. It is fifteen years added to the 2,520 years of Gentile privileges and power; and it is during or at the end of this period that the Church is to be separated from the kingdoms of this world; and sent to God's own land of Canaan—heaven—to be preserved by him during the time that the enemies of Christ, all over the world, are slaying each other (v. 11 and 12).

4. The sixty years, during which the one-tenth of the believers in Christ who are to remain in the Gentile kingdoms are looking and waiting for the Lord to come and receive them into heaven, and all those that constitute the ten Roman kingdoms will destroy each other. This is the great tribulation and "second woe" (v. 13).

5. The Seventh Trumpet. This is the period and history of the Millennial kingdom, and the "short age" of sin that is to come after that reign of peace. The history of this period divides the Seventh Trumpet period into two parts. The first is that of the Millennium, when the earth is again peopled by the delivered Saints, and becomes the kingdom of the Lord (v. 15-17).

6. This is the second part of the Seventh Trumpet period. It commences at the close of the Millennium, and ends with this world. Its length is not revealed; but the nations will again reach a crisis in sin by the end of this period, and the Wicked will attempt to destroy the Saints. The period of darkness, or the third and Seventh Trumpet "woe," will then begin, and the last age of this world and this period of darkness will both end together. The Saints that sleep will then be raised, the living will be changed and will go to meet the Lord in the air; this world's framework of nature, and the wicked remnant of Adam's race will be destroyed; the wicked will be raised to stand before the great white throne and judged according to their works, and sent into the world of eternal misery; after which, the Prophets and the Saints receive their rewards, and pass into the kingdom of glory (v. 18).

The Supplementary Trumpet Histories.

1. Presents to our view the period during which

God had a house or place of meeting with his people, who lived under the law, in which the ark of the covenant was placed, &c. ; and this place and kingdom was ruined by sin (v. 19).

NOTE.—This verse forms a part of the history contained in the twelfth chapter.

CHAPTER XII.

The Supplementary Trumpet Histories continued.

2. The Old Testament Church and Kingdom established, and symbolized as the woman, being constituted to bring forth Mary and Jesus, which was to bless all the families of the earth. That kingdom was established in the light of God, and had the Son of God as its servant, and ended when the twelve apostles were established as the twelve witnesses, to shine as stars and thus reflect the light of God in a dark world during the ages to come (v. 1).

3. This line represents the time during which Israel had to exist as a people without a king, under the cruel rulership of the heathen Emperors, until Christ was brought forth (v. 2).

4. Gives a view of the period of the existence of the Persian, Macedonian, and Roman Empires, which are symbolized as the tail of the Roman Empire at the birth of Christ, thus signifying that it was the past part of these Empires which had seduced and prostrated the last third of the Israelites who feared and obeyed God under the law. Herod as the representative of the Roman power in Judea, is revealed as waiting and anxious to kill Jesus when he was born (v. 3 and 4).

5. The time when Jesus was born, lived till ready to perform his Father's work, entered upon and finished

that work, ascended to heaven, and sent the Spirit of God to rule in his Church and Kingdom (v. 5).

6. This is the period of 1,260 years, in which the two witnesses among the ancient Israelites proclaimed the truth under the heathen rulers (v. 6).

7. The period of conflict between the powers of light and darkness ; first, during the time that Jesus Christ was accomplishing the work that his Father sent him to perform ; triumphed over Satan, sin, and death, and established his Church and spiritual kingdom ; and secondly, it has been carried on ever since, between the Powers of this World and Christ in his Church. This war is to cease, as indicated by the break in the line, during the Millennium, will again commence at the end of the thousand years, and will continue until the enemies of the Lord and this world are both destroyed together (v. 7, 8, and 9).

8. The time during which the glad tidings of salvation were proclaimed and established by God's ancient people—the Jews—whilst the Gospel was also amongst the Gentiles (v. 10). And they overcame Satan and sin, by faith in the blood of Jesus Christ, and because of the Word of God which they ceased not to make known ; and the faithful gave their lives as a sacrifice rather than renounce the service of the Lord Jesus Christ (v. 11).

9. This is the period during which the redeemed people of God in the Gentile kingdoms are to rejoice, because Satan has no power over them, and also the period during which the Devil, knowing that his time is limited, is to use his great power against all those that know the truth by the hearing of the ear, but live without Christ, and also against all the heathen people who

never heard of the Saviour, and know not God (v. 12).

10. Shows the time that Christ's Church is extinct, save amongst the Gentiles, and is being persecuted there during a period of 1,260 prophetic years (v. 13 and 14).

11. Is the period in which the Church of the Roman kingdoms symbolized as the dragon (v. 13), and as the serpent (v. 15), and this Church and World Power, educated and sent out men as a flood to destroy the members of Christ's Church (v. 15).

12. This is the period during which the Reformers and the Protestant Power, men who knew the truth but had not received Christ, conquered, and are still neutralizing the power of the men taught by the Demon Spirit in the Roman Church to destroy Christians and extinguish Christianity* (v. 16).

13. The period during which the dragon and demon spirit in the Roman Church, being prevented by the Protestant Power from martyring the Saints, sent his spirit to deceive the Protestant Churches, and thus secure their downfall. The evil work will be accomplished by the end of this period; and the world will then enter upon the great tribulation, to prepare it for its seventh Millennium or period of rest (v. 17).

CHAPTER XIII.

The Supplementary Trumpet Histories continued.

1. This view presents John standing in the Roman Empire, at the point of time marked by the letter A on the diagram, as he really did when the Revelation was given unto him. As he looked behind him into the

* See Third Vial, Rev. xvi. 4-7.

past, he saw the three symbols which are used in prophecy to represent the Macedonian, Persian, and Babylonian Empires; and as he looked before him and into the future, he saw the beast with the seven heads and ten horns, which are the symbols given in prophecy to represent the Roman Empire in its divided condition. The whole view is that of the Gentile world, during the seven times, or 2,520 prophetic years; and this is the period during which the powers of this world are to rule over the earth, and over the people of God in the Gentile kingdoms. It was also after redemption was finished that the Roman Empire became an Antichristian Power. That Power ruled before Jesus Christ came, according to the spirit of the world, rejected him when he came, and then began to rule in a spirit of Antichrist; and was in this respect the same old Power guided by a new Spirit of antipathy (v. 1 and 2).

2. The second view given is that of the ruling power of the Roman Empire, ruling by its old worldly spirit in the province of Judea, wounded to death by Jesus Christ, when he established his Church and kingdom, and the length of time which the wound required to heal in the Jewish province (v. 3).

3. The period of time in which the people who constitute the power of the Roman Empire is to worship the demon spirit of the Church of Rome, because that spirit cherishes and gives power unto the flesh. During this period the man of sin is to continue speaking great and blasphemous things, and to teach the people during a period of forty-two months, or 1,260 prophetic years. He is also to have power to blaspheme against God the Father, Christ the Son, and also against the Saints who constitute the Church of Christ (v. 4-6).

4. It was during this period that all save the Saints of God worshipped the Roman Church and World Power, and that the demon spirit in that Church caused the Roman secular Power to martyr the Saints (v. 7 and 8).

5. This line shows the period of time in which the Protestant Churches and State Powers have accomplished their part of the work, without respect to, and at the same time conjointly with the Man of Sin. The kingdoms are represented as doing the work of the Lord, in defending and protecting the Saints, but the Churches are teaching as a "dragon," that is, as men forming a Church and teaching the doctrine of men under the Roman kingdoms (v. 11).

This new Church and ruling Power, is also to exercise all the power of the Roman Church and Empire over those that know the truth, but have not the spirit of God (v. 12), and is inducing them to serve the world and the flesh instead of God (v. 14); and all in business must trade upon the principle of love to themselves, without respect to their neighbour's interest, or be ruined (v. 15), and all men so engaged are being stamped with the mark of the world, as they act or speak (v. 16 and 17).

CHAPTER XIV.

The Supplementary Trumpet Histories continued.

1. The Old Testament period, during which the 144,000 were redeemed by the angel or spirit of the covenant, and served the Lord during the Old Testament dispensation (v. 1-5).

2. The second or Gospel age, which is made known by the everlasting truth being proclaimed by the Spirit of the Lord in his Saints during this period (v. 6 and 7).

3. The period presented to our view in this history, is that in which the angel or spirit of destruction does its work during the seventy-five years' conflict, in which the Gentile kingdoms are to be destroyed (v. 8).

4. This is the period of sixty years, during which time human misery in the Gentile kingdoms will be extreme and unmitigated, and this misery is to continue to those that perish during the ages of eternity (v. 9-11).

5. A view of the period, and the happy condition of the redeemed during this world's greatest conflict, from 1893 to 1951, when their labours for the advancement of Christ's kingdom being accomplished, the souls they brought to the Lord have followed them, first to God's land as a place of refuge during the conflict, and lastly to glory, there to enjoy one eternal day (v. 12 and 13).

6. The sixty years during which the redeemed, who have been led by the Spirit of God into one company, and being assembled in the land of Canaan—heaven—are ruled and protected by the King of Righteousness, whilst the men of the world are left to destroy each other, and the Lord is thus by his power to destroy his enemies (v. 14).

7. This is the period in which the wicked are to be slain and lie unburied—a reaping time, but no ingathering of souls to the Lord, and no burying of bodies (v. 15 and 16).

8. The period during which the world spirit of the Laodicean Church (having great power, but not that of the two-edged sword of God—the good news of salvation by Jesus Christ) does his work of spiritual destruction (v. 17).

9. This is the period of the Seventh Trumpet "woe"

(Rev. viii. 13), or the third and last Apocalyptic judgment, and it is also the last period of mercy to the remnant of Adam's race.

This judgment is that of perfect darkness. The date at which it will begin or its length is not revealed, but it is to begin when sin has reached a crisis, and the wicked are to attempt to slay the Saints in the short age that is to come after the Millennium. It is at the end of this period that the Lord is to appear the second time to raise his sleeping and change his living Saints, and take them to be with him in the air, whilst this world is being destroyed by fire (v. 18, 19, and 20).

CHAPTER XV.

The Preface to the Vial Histories.

1. This is the period in which the seven Spirits in the Gentile Churches filled up their full and perfect measure of sin, whilst the ancient Israel was sleeping their 1,260 years' sleep of spiritual death amongst the Gentiles (v. 1).

2. The period during which the light of God shone from his people in the heathen world, and the believers in the promised blessing triumphed over the flesh and the powers of darkness, and all who conquered the power of sin by faith in the promised blessing obeyed and taught the law of Moses, and told of a coming Saviour (v. 2, 3, and 4).

3. This line indicates the period during which the gospel was established by the two witnesses amongst his ancient people, and also proclaimed amongst the Gentiles previous to the time at which the Gentile Churches became its sole custodiers. It was out of the first Christian Church that the first of the seven Spirits.

came, which have been and are still doing the work of sin, and causing spiritual death in the Gentile Churches (v. 5 and 6).

4. The period in which the fully matured spirit of Antichrist came out of the Church, or Israel of God amongst the Gentiles; and this Spirit is at present filling up the full measure of sin, and incurring the perfect and final measure of judgment (v. 7).

5. This is the period during which the Church is revealed as being filled with darkness, and that darkness is made to appear as coming from the Word of God and by his Spirit. This is the work of the Protestant Churches, as no other Churches have been able to make the darkness appear as coming from the light or Word of God (v. 8).

CHAPTER XVI.

The Vial Histories.

1. The First Vial. The period in which the Anti-christian Spirit of the Church of Rome destroyed spiritual light and truth amongst the Gentiles, and spiritual death was the consequence (v. 1 and 2).

2. The Second Vial. The period during which the spiritually dead men became living and destroying spirits, blighted the weak in faith, and martyred the strong (v. 3).

3. The Third Vial. The Reformation period, in which the Reformers protested against and stemmed the tide of the blood of the martyrs, let loose the blood of their destroyers, and thus again secured liberty for the believer in Christ to worship God (v. 4-7).

4. The Fourth Vial. The period in which spiritual death is taking place in all the Churches which are wedded to the World Powers (v. 8 and 9).

5. The Fifth Vial. The period in which the power of the Gentile kings decay, and all power to rule, and all authority is lost in the ten Roman kingdoms (v. 10 and 11).

6. The Sixth Vial. The period in which the Word of God loses its power amongst those that know it, but live without Christ in the Gentile Churches. This condition is being fulfilled just now, and the world is thus being prepared for the taking out of the people having Christ's name, and their return to constitute his kingdom (v. 12). When the work of this period is accomplished, and the Saints taken out of the way of evil, the Gentile world will be the habitation of human beings who are contented with a form of godliness; of beings who are living to gratify the flesh; and of those who obey the teaching of an evil spirit, and have become demonized. The spirits in all these forms have already gone forth to the rulers of this world who are wedded to the Churches in the Gentile kingdoms, and who are preparing their subjects for the slaughter of Armageddon (v. 13-16).

7. The Seventh Vial. The period of the full and perfect measure of wickedness which comes from the 4th, 5th, and 6th vials. In this period the three wicked spirits, in demons, sensualists, and false teachers, will destroy the Gentile kings, and all their armies, and finally the bodies in which they dwell (v. 17-21).

CHAPTER XVII.

The Supplementary Vial Histories, and Explanation of Symbols.

1. Indicates the period during which the Church of

Rome and the apostate Churches which have come out of her, being joined to the World Powers, are trusting to them, and not to God for protection (v. 1-5).

2. A view of the Church of Rome, made alive by and acting under the influence of an evil spirit, and destroying the Saints (v. 6).

3. The period during which the ten Roman kingdoms are to rule this world, guided by the Antichristian spirit of a fallen Church. This is the same Power which built the temple and ruled over God's people by the spirit of the world, under the bye-gone dispensation. It is not ruling at the present day by that spirit, but is ruling in the meantime in the Churches, which are allied to the ten Roman kingdoms by the Antichristian Spirit (v. 7 and 8).

NOTE.—The periods of the seven provincial heads and the ten horns into which the Roman Empire has been divided, is not indicated upon the diagram, as revealed by the symbols in the 9th and 10th verses.

4. The period during which the Turkish Power acts as the head of the Mohammedan Church, and thus constitutes the eighth head or provincial ruling power, instead of that power which originally formed the Roman Empire (v. 11).

NOTE.—The 12th to 18th verses are explanatory, and afford a key to the reading of several of the symbols, and therefore belongs to every generation since it was written.

CHAPTER XVIII.

The Supplementary Vial Histories continued.

1. The period of fifteen years that has commenced with the seventy-five years' conflict (in August of this present year—1878—and will end in 1893). During this period the Spirit of God in the Philadelphian Saints

will proclaim that the Churches and kingdoms of this world, symbolized as Babylon, are fallen (v. 1, 2, and 3).

2. The end of the fifteen years' trial, A.D. 1893, and the Redeemed of the Lord ordered to leave the Gentile nations (v. 4 and 5).

3. The sixty years in which the unbelieving people and the Antichristian Powers of this world are to destroy each other. This is the period of the second "woe," or the Gentile judgment for the rejection of Christ. It is to be a double period of chastisement, that is twice as long as that in which the Mohammedans took to convert the unbelieving Jews into believers in Mohammed as their prophet, priest, and king, and to establish Mohammedanism in the place of Christianity in God's land (v. 6 and 7).

4. This line represents the 360 years, as indicated by the prophetic day, in which the Church and World Powers have been under trial, and losing power, as was also revealed in the Sixth Vial as the drying-up of the Euphrates. When the revealed work of this period is accomplished, the Gentile world will then be perfectly lawless, and left to destroy itself (v. 8).

5. The prophetical hour, or fifteen years in which the kings of the Gentile world, being joined to the fallen Churches, will cease to exercise authority over their subjects (v. 9 and 10).

6. The period in which the merchantmen of the world will cease to trust each other. All that are rich by trading on the sea with ships are to cease to trade, and stand afar off from their craft, mourning over the ruin of their various means of gain (v. 11-19).

7. This is a period of sixty years—*the great tribulation period*—during which the human race are divided,

and live in two distinct divisions upon this earth. The Church of Philadelphia being delivered from amongst the kingdoms, will dwell in safety in Palestine, and rejoice in the strength and protection vouchsafed to her by the Lord (v. 20); whilst the Gentile kingdoms will destroy each other, until they are found no more in this world. This will be accomplished by A.D. 1951 (v. 20-24).

CHAPTER XIX.

The Supplementary Vial Histories continued.

1. The end of the fifteen years of trial to those that profess Christianity, and beginning of the sixty years' tribulation to the lost. The Church of Philadelphia, as the people having Christ's name—or Israel of God, under the gospel—will by the end of the period (August 1893) have returned to God's own land, and sing her first song of triumph on entering the land (v. 1 and 2).

2. The close of the sixty years' tribulation, when the remaining Gentile Powers, having pitched their camps in God's land for the purpose of robbing and destroying his people, will in obedience to the Word of God slay each other; whilst the ransomed people of God are singing their second song of praise to their Redeemer and Protector. This will be accomplished by A.D. 1951 (v. 3 and 4).

3. The time when the Lord's own house, *i.e.*, land, being perfectly filled, the marriage supper of the Lamb will be constituted, Philadelphia will cease as a Church, and put on her crown as the kingdom of righteousness, and the Redeemed with one voice and one song will praise the Lord (v. 5-9).

4. This is the day at the close of the tribulation, in which the Lord, in answer to the prayers of his Saints, will fight the battle of Armageddon (v. 11-16); it will be fought whilst the Saints are singing the second song of praise as revealed (v. 3); and the destruction of this Babylon, and the consequences of her sin to the souls that perish, will continue for ever and ever.

5. The commencement of the Millennium, and the time when the wicked portion of mankind will be slain over the earth, will lie unburied, and the fowls of heaven will feast upon them. This will also be the time when the worship of the flesh, and of false teachers, shall cease in the earth, and take their place in the world of eternal misery, and when Satan shall not reign (v. 17-21).

CHAPTER XX.

The History of the Millennial and post Millennial Age.

1. Represents the thousand years during which Satan is to be bound, and the world peopled with men clothed with righteousness, like unto, and hence symbolized by, those that were martyred whilst they defended the cause of Christ; but the wicked will not exist so as to reign during this period. This being Christ's kingdom, and the first gathering of the Saints into one company, it is symbolized as the first resurrection. All who live to serve the Lord during this period, will not be separated from him after the judgment of the wicked, but will enter into his kingdom of glory (v. 1-6).

2. Indicates the short unmeasured season, during which Satan will be let loose, and do his work after the Millennium, and in which he will again rule over the kingdoms of this world (v. 7 and 8).

3. Represents this world's last crisis in wickedness. At this point of time the followers of Satan, over the whole world, will attack the Saints of God ; and the Lord will preserve his faithful servants by withdrawing the light of the sun, and thus enveloping the men of the world in perfect darkness whilst the Saints walk in the light. This darkness will constitute the third or Seventh Trumpet "woe," and the last judgment upon this world for the rejection of Christ. At the close of this period the Lord will appear the second time, and take his saints to the air—(1st part of 9th verse).

4. The interval, unknown in length, during which this world's framework of nature, and the wicked remnant of Adam's race will be destroyed by fire, and when the evil spirit is to pass into the world of eternal wickedness and misery, where the spirit of the flesh and the spirit which has taught untruth in the Gentile Churches and Kingdoms, are to be cast into at the end of the great tribulation, there to remain for ever and ever—(last part of 9th and 10th verses).

5. The great white throne, *i.e.*, the great seat of righteous judgment; and the wicked raised from their sleep of death and standing before the righteous Judge who sitteth upon that throne, to be judged by their works as seen in the six books of records (v. 11 and 12).

6. A view of all the wicked portion of Adam's race, after being sent from the judgment seat, and from the presence of God into the world of eternal misery. (v. 13-15).



SONGS.

THE SEVEN VIALS.

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THE APOCALYPTIC HISTORIES: IN PLAIN LANGUAGE.

CHAPTER I.

The Introductory Explanations.

1. The Revelation of Jesus Christ, which God gave to him to show unto his servants the changes which must shortly come to pass ; and the Lord sent his Spirit and made all things known unto his servant John :

2. Who testified and has recorded the word of God and the testimony of Jesus Christ, and all the scenes which passed before him.

3. Blessed is he that readeth and they that understand the symbols by which the prophecy of this book is made known, and give heed to the changes which are recorded therein ; for they are being fulfilled even now and as time passeth.

John's Salutation to the Saints.

4. John to all the assemblies of the Saints under the kingdoms of this world : Grace be unto you, and peace, from him who is, and who was, and who is to continue in the future ; and from the Spirit of God which exists in the Father's kingdom ;

5. And from Jesus Christ the faithful witness, the first that arose from among the dead, and the Spiritual

King who has greater power than the kings who rule over those having a knowledge of the truth without realising the Spirit of God, which is its saving power.

6. To him that loved us, cleansed us from our sins in his blood, and hath made us spiritual kings and servants unto his God and Father; to him be glory and dominion for ever and ever. So let it be.

John's warning to Professors.

7. Be it known, the Lord cometh now, to penitent and repentant sinners; and will yet appear with the companies of holy angels, and every eye shall see him; and they who have known the truth, but have rejected Christ, and all the sects in the churches of men, who possess the truth, but are without the spirit, shall wail because of him. Even so, Amen.

THE PREFACE TO THE EPISTLES TO THE CHURCHES.

The Lord's Declaration.

8. I am the first and the last of beings and of created things, saith the Lord, who is present, was in the past, and who will also be in the future, the Almighty.

The Declaration of John ; his order to write, and his transition.

9. I, John, who am made like unto you, and suffering along with you for the truth, and abiding in the kingdom and spirit of Christ, was in the isle that is called Patmos, having gone there on account of the word of God, and of the testimony of Jesus Christ, his Son.

10. I was in the spirit on the Lord's day, and I heard behind me a loud voice as of a trumpet,

11. Saying—What thou seest write in a book and send it unto the Seven Churches—unto the assembly of my people under the law, and unto the gatherings in Christ's name amongst his own people, and unto the gatherings known as the Greek Church, and unto the churches under the kings of the Roman Empire, and unto the churches under the False Prophet, and unto the gathered Saints under the Protestant Powers, and unto the assemblies of the Saints after the Millennium.

12. And I turned to see who it was that was speaking with me, and when I had turned, I saw the Perfect Light of God.

13. And in the midst of that light was one like unto the Son of Man, clothed with perfect righteousness, and his heart was strengthened by the power of God.

14. The whiteness of his head and hair showed him to be the Eternal, tender and stainless One. His eyes were bright and shining as a flame of fire.

15. His feet were strong and beautiful as fine brass; but as molten brass in the furnace cannot be moved except by the vessel which contains it, so is he immovable and unchangeable except by the Divine power of which he is a part. His voice was like that of a great multitude.

16. And by his power he ruled over the spirits in all the churches, and the word of God was going forth out of his mouth, and his countenance was bright and glorious as the sun shining in his strength.

17. And when I saw him I fell at his feet as dead; and he put his power upon me, and possessed me, saying, Fear not; I am the first and the last of beings.

18. I am the Living One that gave my life as a sacrifice, and was dead; and behold I am alive again to

die no more, Amen ; and I can open the graves and untie the bands of death.

19. Write, therefore, the great changes that have passed before thee (*i.e.* since thou hast been in this spiritual condition), the changes which are taking place, and also the changes which are to take place after these.

20. This is the meaning of the seven stars which thou sawest in my right hand, and the seven golden candlesticks :—The seven stars are the seven spirits of the Seven Churches, and the seven candlesticks which thou sawest are the Seven Churches.

CHAPTER II.

THE EPISTLES TO THE CHURCHES.

Ephesus—The Old Testament Church was established 1490 B.C., and was superseded by Christ's Church in 34 A.D.

1. Unto the embodied spirit in the Old Testament Church write: Thus saith the Lord, the centre of light and truth, who ruleth the perfect spirits, and who walketh in the midst of the church of God.

2. I know how thou hast kept the law, and thy service, and thy endurance, and how thou didst not permit those that broke my commandments to live ; and thou hast proved them which professed to be my servants but were not, and didst find them to be false witnesses.

3. I know also those that continued steadfast in the truth to the end of that Church, and through faith in the promised blessing kept the faith without wavering.

4. Nevertheless I have a charge against thee as a Church ; thou hast forsaken him who first loved thee, and adopted thee as his people.

5. Bear in mind, therefore, that thou art not serving God ; thou hast lost sight of the light and truth which I gave unto thee ; repent of thy evil ways, and fear and obey God as at the beginning, and trust in his promises, else I will remove my church out of thy midst.

6. But in this thou art right, thou hatest the deeds of those that take a community of wives, which I also hate.

7. He that is anxious to know let him understand what the Spirit hath revealed unto the churches : He that overcame the sins in that church, and was faithful to the end of life, shall receive eternal life in the holy place where God reigns.

Smyrna—the New Testament Church—was established in 34 A.D., and ceased as a church in 636 A.D.

8. And unto the New Testament Church, among my chosen people, write : Thus spake the Creator and Judge of mankind, even he who died upon the cross, and is now alive and at the right hand of his Father in heaven ;

9. I know what thou hast done for me, and what thou hast suffered for my name, and thy lack of temporal good things although thou art spiritually rich, and I also know all those who dishonour God by saying they are Christians, but have not the spirit of God, and who constitute the church of Satan.

10. Fear none of those things which thou art about to suffer, behold the devil shall cast some of you into prison that ye may be tried, and ye shall have suffering and sorrow ten years. Be thou faithful until there are no witnesses in thee, and I will give thee the spiritual life in all the churches for thy crown.

11. Let every one that is anxious to know, hear what the Spirit saith unto the churches: He that overcometh in this church, and is joined to God in this life, shall not be separated from his Father and Saviour after the judgment.

Pergamos—the Greek Church—was established during the time of the Babylonian or Persian Empires, and will end in 1893, with the fifteen years of spiritual darkness and of trial to those in that church who have the truth but are without the spirit of God.

12. And to the embodied spirit in the Greek Church write: Thus saith he who is the Word of God;

13. I know what thou hast done for the advancement of my kingdom, and that originally thou dwelt in the place where the Mohammedan delusion now reigns supreme; and thou holdest fast my name, and didst trust in me even in the days of trial, when Antipas my faithful witness was slain among you, in that place where Mohammed still rules.

14. But I have a few charges against thee, because thou hast them that offer sacrifices without a consecrated priesthood, or holy vessels, and they worship idols, and are also wedded to and serving the world and not me.

15. Thou hast also those in thy midst that hold not my doctrine, but that of Nicholas, who taught men to take many wives. This is an abomination in my sight.

16. Repent; or else I will come unto thee quickly, and all those who so disregard my law will suffer the consequences set forth in my word.

17. Every one that has a desire to know, let him understand what the Spirit hath revealed unto the churches: To him that overcometh these sins in this

Church will I give to know the truth as it is in Jesus ; and I will give him spiritual life, and in that life a new nature, which may be seen, but which none knoweth save he that receiveth it.

Thyatira—the Church of Rome—originated with or after the Roman Empire was established, and will end in 1893, with the fifteen years of trial to the members of that Church.

18. And unto the embodied ruling spirit in the church of the Roman kingdoms write : Thus saith the Son of God, the light of the world, and who rests upon, and gives forth the light of his Father ;

19. I know what works thou hast already accomplished, and thy love ; I know also thy present service, and that thou art trusting in thine own strength and not in mine ; and that thou wilt so endure ; and thy works in the latter days shall be greater than the works of thy youth.

20. Notwithstanding all this, I have charges against thee ; thou hast suffered an evil spirit to teach and rule in thy midst, and being allied to the secular power hast martyred those that maintained the truth which I gave, and hast taught my servants to trust in the world power, and to adopt the law of the world as their rule of life, and to worship images.

21. And I have given that church long time to repent of her illegitimate connection with the world and the flesh, but she has not repented.

22. Behold, I will at first cast her into a state of easy tribulation, but in the end I will put her and all those kingdoms that have been joined to her into a condition of great affliction, except they repent of their deeds.

23. And I will spread spiritual death among her converts; and all the churches shall know that I am He that looketh upon them as they rule, and knoweth the hearts of all men, and will give to every one according to his work.

24. But unto you my representative I say, and to as many in the Church of Rome as have not received this teaching, and have not known the extreme wickedness that is taught by that church, I will require no more of you,

25. Than that ye hold fast and proclaim that which ye have till I come.

26. And he that overcometh, and serveth me to the end of the conflict, to him will I give power over the nations.

27. And the Lord, by his saints, shall rule them with the power of the Spirit of God; and the ruling power of the old man in the flesh shall thus be destroyed, even by the teaching and spirit of my Father.

28. And I will give the light which I possess to every one that triumphs over death.

29. He that desireth knowledge let him hear what the Spirit saith unto the churches.

CHAPTER III.

THE EPISTLES TO THE CHURCHES CONTINUED.

Sardis—the Mohammedan Church—was established A.D. 1453, when Constantinople and the Greek Church in Turkey fell before the Turks, and it will end as a Church and State power during the tribulation that will obtain in the Turkish Empire previous to A.D. 1893.

1. And to the embodied ruling spirit in the Moham-

median Church write: Thus saith he who is perfect in spirit before God, and hath the perfect light in the churches; I know what thou hast done and taught, and that thou hast the name of a church, but thou hast no spiritual life in thee.

2. Be diligent in searching for truth, and add to the remnants which you possess, for they are being lost, and I have not found thy works right before God.

3. Remember, therefore, how thou hast received, and what thou hast heard; and hold fast my teaching, and repent of that which is sinful. If thou receivest not my word, I will come as a thief, and thou shalt not know at what time I will come upon thee.

4. Thou hast a few names even in the Mohammedan Church who have not denied me, nor my word, and they shall dwell with me and be clothed with righteousness, for they are worthy.

5. He that overcometh the teaching of this church, the same shall be clothed with the robes of righteousness, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before his angels.

6. He that desires knowledge, let him know what the Spirit saith unto the churches.

Philadelphia—the Church of Christ amongst the churches allied to the Gentile kingdoms. This Church dates from the Reformation, and will cease as a church and become the kingdom of Christ in A.D. 1951.

7. And unto the spirit that rules in the members of my body—Philadelphia—write: Thus saith the Faithful and the Holy One, he that came from the kingdom of

David and opened the spiritual kingdom, now in the latter days has again opened the way unto that kingdom under the Protestant Power, and none shall shut it; and hath shut the door of the spiritual kingdom against idolaters and unbelievers, and none shall be able to open it.

8. I know what thou hast done for my cause ; behold I have set before thee an open door, and no man can shut it ; I have done this because thou art few in number, and hast obeyed my teaching, and will not deny my name.

9. Behold, I will make them worship in the Church of Satan which say they are my people and are not, but do lie. Behold, I will also make them come and serve thee, and to know that I have loved thee.

10. Because thou hast believed the truth and trusted in me, I also will keep thee from the time of trial which is about to come upon the whole world, to try all them that are resting their salvation upon the teaching of men, but are without the Spirit of God.

11. Behold I come quickly ; manifest that which thou hast received, and let no man stand between thee and the Lord, and thus deprive thee of righteousness, and of life, and of thy crown, as a royal kingdom ruled by the power of thy God.

12. Every one that overcometh I will make them supporting members in the assembly of the saints in the place which I have gone to prepare, and they shall abide in me and dwell in safety, and shall be called the Christ, the redeemed of the Lord. And they shall also be known as my spiritual kingdom which came down from heaven from my God. And this people and kingdom shall also be distinguished by a new charac-

teristic—Hephziba—signifying, the delight of the Lord is in thee.

13. He that desireth to know all things regarding the churches, let him understand what the Spirit saith unto them.

Laodicea—the Church after the Millennium—will be established about A.D. 2937, and end with the destruction of this world.

14. And unto the embodied ruling spirit in the Church—Laodicea—after the Millennium, write: Thus saith the One that exists and cannot be changed, he that faithfully delivered the good news from God unto the saints, the second person in the Trinity, the only begotten of God, and the first that rose from the dead ; .

15. I know how thou livest, and that thou neither believest nor disbelievest in me ; I would thou wert either a spiritual being or denied the spiritual life.

16. So then, because thou hast taken a neutral position, and neither livest in the spirit nor deniest its power, I will cast thee from me as a Church.

17. The reign of righteousness and peace has brought thee riches, and thou wilt say, I am become wealthy and have need of nothing, and thou knowest not that thou art the wretched and the pitiable one, and poor, and blind, and naked.

18. I beseech thee to receive from me that life which will endure for ever, even the greatest blessing ; and to put on my nature, that thou mayest be clothed with righteousness, so that the shame of a life wholly mis-spent may not distract thee at the bar of judgment. And receive also the testimony contained in my word, which is accompanied by the Spirit, that thou mayest

see the way of life, and be able to serve my Father and your Father.

19. The manifestation of my love is a feeling of misery, as the chastisement for sin ; be watchful, therefore, and when thou so feelest repent.

20. Behold, my spirit is standing at the door of your hearts and knocking ; if any man listen to my words and desire my presence I will come into him, and support him in his trials, and he will partake of my strength, and the peace and joy of my kingdom.

21. To every one that overcometh will I grant to reign with me in my kingdom in time, in like manner as I also overcame, and am set down with my Father in his eternal kingdom.

22. Record this, so that the anxious may know, by the Spirit, what is the future of my Church.

CHAPTER IV.

A VIEW OF THE CHURCHES AND KINGDOMS.

From 1451 B.C. until A.D. 1951.

1. When John had seen the Lord as the great light in the midst of the church of God, and served him by writing the Epistles containing the words of warning and of comfort to the members of the perfect church in the world, he then, being in his ordinary condition, looked, and behold, the door of the spirit world was opened, and he heard the voice of the Son of God, which formerly spoke to him, saying—Come up hither and I will show thee the things which must take place in succession, after the above named things, so as to complete the revelation.

2. And immediately John was in the spirit ; and the

first scene that he saw in the spirit world symbolized the kingdom of Israel, and One ruling over it.

3. And the light of God shone from him who sat upon the mercy seat, and the promise of blessing was twined around the kingdom, making it radiant with glory.

4. And round about the throne of mercy stood four and twenty seats; and upon these sat the four and twenty orders of the Priesthood, which were set apart for the service of the temple, and they, by their faith in the promised blessing, were clothed with righteousness, and crowned with life eternal.

5. And out of this theocracy—a church and a kingdom—came evil spirits which caused disputes and a great noise, so that the kingdom was superseded by the Seven Churches and the four Empires of the world.

6. And when this kingdom was taken captive, the heathen people round about became enlightened by the light of God; and the faithful amongst God's ancient people, and those in the Gentile world who believed, formed the four hosts of the Lord.

7. And this host of the Lord is made known to us in the Revelation by the symbol of the Camp of Israel in the wilderness, encircling and defending the tent of the tabernacle and the mercy seat. The first host was the Camp of Judah, and is the symbol given to represent the Babylonian Empire; the second was that of Reuben, and signifies the Persian Empire; the third was that of Dan, and is the symbol of the Macedonian Empire; the fourth was the Camp of Ephraim, and symbolizes the Roman Empire; and as Jesus Christ came from the Camp of Ephraim, so the spiritual kingdom was established in the midst of the kingdoms of the Roman Empire.

8. And as the four Camps of Israel encircled and defended the tent of the tabernacle and its author day and night in the wilderness, so the believers in the four empires of the world have continued to defend the truth and its Author day and night, as they confess the Holy God who dwells in the holy place, in the midst of the consecrated people, even that God who was from everlasting, is now, and shall be for evermore.

9. And when the Lord's people are again returned to his land, being redeemed and delivered by him, they will give glory, and honour, and thanks, to him that ruled in the ancient kingdom, is head over the Church, and will again rule his people in that land, and who liveth for ever and ever.

10. When Christ's kingdom is thus constituted, the priesthood that served according to their order in the first kingdom will, in the second, cease to serve before God, for every saint will be a spiritual king, and they will worship him that liveth for ever and ever, and they will present the souls which they have brought to the Lord, before him, saying—

11. Thou art worthy, O Lord ! to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

THE PREFACE TO THE FIRST SIX SEAL HISTORIES.

1. And then John saw in the right hand of him that ruled in the kingdom of Israel the books of judgment, written and sealed ; and they were seven in number.

2. And he saw a mighty angel, and heard him proclaiming, with a loud voice, Who is worthy to open the book, and to break the seals thereof ?

3. And no Saint in the Church of Christ, neither member of the Churches of men, nor any man that had fallen lower than the Churches of men, was able to open the book, or to see its contents.

4. And John wept much because no one was found worthy to open and to read the book, or to look thereon.

5. And one of the Saints in glory said unto him, Weep not: the chief one of the kingdom of Judah, the Root of David's kingdom, hath overcome, and is worthy to break the seven seals, and to open the book.

6. And John then saw the symbols which signified one standing, first in the kingdom of Israel, and then in the midst of the Gentile world, and lastly, in the midst of the Redeemed ones. And He who thus stood was the Lord and Saviour that had been slain, having established a perfect kingdom, and in it perfect light; and that spiritual condition is prepared for all those who have the Word of God and desire to serve Him.

7. And Jesus Christ, the Son of God, came into this world, bringing with him the glad tidings of salvation from God the Father.

8. And when the good news of spiritual life by faith in the Saviour is received, all believers, and those who teach the life-giving truth, worship the Lord their Redeemer, and they praise him, and their hearts are full of love, and they have power with God.

9. And they sing the praises of the Gospel, instead of the songs of the law, saying to the Lord Jesus Christ—Thou art worthy to judge all men, for thou wast slain, and hast redeemed us by thy blood, from

every tribe, and language, and people, and nation, and made us one with God the Father;

10. And hast made us spiritual kings and servants in the Church and kingdom of Christ; and these by faith exercise thy power over them that know the truth, but have not the Spirit of God.

11. And John also saw and heard the voice of many glorified Saints round about the throne, and thousands of thousands of Redeemed Ones on the earth, and ten thousand times ten thousand of those that will be living without God in this world, when the Gentile or second judgment comes to pass; and these three companies will all as with one voice confess the Lord; saying—

12. Worthy is the Son of God, who was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And again, John heard every Saint in the Church of Christ, and every member of the Churches of men, and all that have sunk lower than the Churches of men, and all the heathen people that will be upon this earth at the time of its final judgment for the rejection of Christ, confessing the Lord Jesus Christ, as they say—Blessing, and honour, and glory, and power, be unto the Father and unto his Son Jesus Christ, for ever and ever.

14. And those that are living without God in this world will again realise and confess the right and power of the Lord to judge them, and the justice of his judgment. And those that proclaim the truth to sinners will cease from serving the Lord in this world, and serve Him in their spiritual bodies in the eternal world.

CHAPTER VI.

THE SEAL HISTORIES.

The six Books of Judgment opened, and by them the six dispensations of Grace, the six conditions and characters of the Unredeemed, and the six ages of this world made known.

The First Age from the Fall of Man to the Flood—1656 years.

1. And John saw when Christ the Lord and Judge opened the seal of the first book of judgment; and he saw also and heard the voices of the innumerable company of the Redeemed, who will surround the judgment seat when the lost ones stand before it; and their voices sounded like thunder in John's ears. Now the voice of this company of the Redeemed is the symbol used to reveal to us that they had all said during their lives to the ungodly—Come to the Lord's side.

2. And he saw men serving the Lord, clothed with righteousness; and the Lord who ruled over them had entered upon a long war against Satan, and was crowned with souls; and the Lord triumphed at the close of the First Age; and as he conquered in the first, so he went forth to conquer in every age of the world.

The Second Age was from the Flood to the Old Testament Kingdom—893 years.

3. And when the Lord of heaven and earth had opened the seal of the second book of works, John heard those who had defended the truth, during the second age of the world, saying—Come to the side of the Lord.

4. And there went out during the second age another

class of servants (the seed of Abraham), who defended and spread the truth which they had received; and power was given to Him that ruled over them, to take peace from those who knew the truth and the covenant of the promise, but yet lived in sin; and to give power to the Saints to tell how God had delivered them and provided for them. And these manifested his power, and thus enabled each other to overcome the man of sin in the flesh. The Redeemer who thus ruled over them, received the truth and its power from God the Father.

The Third Age was the Old Testament Church and Kingdom, from 1451 B.C., until the descent of the Holy Ghost, at Pentecost—1488 years.

5. And when the seal of the book, containing the records of men's works during the third age of the world was opened, John heard the Israel of God saying to the sons of Jacob—Come to the Lord. And he looked and saw Israel's sons as a people living under the law, laden with sin, having lost God's power, overruled by the powers of the world, and all mourning and in misery as a consequence of their sin.

6. And John also heard the voice of God in the midst of his people, saying—One part of my chosen people feared and served me, and have by faith in the promised blessing received eternal life; but three parts of those who knew and obeyed the law given by Moses, have not laid hold of the promised blessing given to Abraham, and have not therefore attained to eternal life; but hurt thou not, neither those who have my spirit by faith in the promises, nor those who have it by the gospel.

The Fourth is the Gospel Age, from Pentecost, in A.D. 34, to the close of the World's greatest time of trouble in 1951—a period of 1919 years.

7. And when the Redeemer and Judge had opened the seal of the fourth book, containing the records of men's works during the present and gospel age, John heard the Redeemed, under the gospel, saying to sinners—Come to the Saviour.

8. And he looked, and saw the symbol which represents a serving people, separated from sin by Christ, ruled over by the Lord Jesus Christ; and by him they overcame the lusts of the flesh; and they have power by the Word of truth, by the Spirit of God, by Christ, and by the spiritual members in the Churches of men, to bring as sons to God one-fourth of those who, though living under the Gospel, knew not the truth.

The Fifth Age is the Kingdom of Christ and the Millennium: it will commence in A.D. 1951, and, being 1000 prophetic years, will end in A.D. 2937.

9. And when the Lord of the kingdom, and Judge of the world opened the seal of the book of works, during the fifth age, John saw a people inhabiting the earth, who were cleansed from sin by the blood of Christ, and faithful to his teaching, as those who had given their lives rather than deny his word.

10. And when sin again ruled amongst them, they cried in great numbers, saying—How long, O Sovereign Ruler, holy and true, wilt thou bear with sinners, and allow them to fill up their cup of iniquity upon the earth?

11. And all the Saints were clothed with righteousness, and it was told them that they must wait yet for a short age, until the rest of those that are to suffer for the cause of Christ should also be slain.

The Sixth Age will commence at the close of the Millennium, in A.D. 2937, and will end with the destruction of this world.

12. And John saw when the Judge of the lost opened the seal of the book containing the records of men's works during the sixth age of the world ; and the symbol represented society in spiritual darkness, confused and convulsed ; and the light of the sun will then be withdrawn, and the moon will reflect the light given by the burning elements.

13. And the stars of the firmament will fall to the earth. And this crash of worlds and wreck of nature will be accomplished at once, even as the fig tree casteth her untimely figs when shaken by a mighty wind.

14. And the firmament will then pass away as a scroll when it is rolled up, and the mountains and islands and also the great and small kingdoms will be found no more.

15. And whilst these changes are taking place, the kings of this world, and the governments, and the rulers, and the rich men, and the strong, and the bond, and the free, will hide themselves in the dens and rocks of the mountains ;

16. And in despair will call on the rocks and the mountains to fall upon them and shield them from the fire that is destroying the elements, and also to hide them from the face of the Creator, Redeemer, and Judge of mankind, and from the judgment that awaits them.

17. For the great day of this world's destruction, and of judgment, is come, and who of Christ's enemies and rejectors will be able to stand ?

CHAPTER VII.

THE PREFACE TO THE BOOK OF LIFE.

1. And after John had seen the six books of judgment opened, and also seen the six conditions of men in this world, as revealed by their works in God's record, he saw the spirit of the world manifested by the rulers of the four Empires, as they ruled over and crushed down the people that knew God; and these spirits in succession have restrained the Spirit of God amongst those who knew his Word, so that the Spirit of God by his Word might not awaken to spiritual life those who knew the truth, nor the people who knew neither God nor his Word, nor those who feared and obeyed God under the law.

2. And then John saw the Spirit of God (symbolized as an angel), coming from the fountain of light and life, along with the glad tidings of salvation. And the Spirit cried with the voices of all the Old Testament Prophets, and with the voice of the Son of God when on earth, and with the voices of the twelve Apostles, and also with the voices of all the redeemed, to the ruling spirits in the four Empires of the world, during the times of the Gentiles, who have power to lead all men away from God, save those who love and serve him,

3. Saying—Hurt ye not those who have heard of me, yet love me not, neither those who have not heard of me, nor those who have kept my commandments and had faith in the promises, till we have, by the Spirit, put the likeness of God upon those who serve him.

4. And John heard the numbering of those who had received the likeness of God under the law—an hundred

and forty and four thousand had the mark of God upon them, out of the tribes of the sons of Israel.

5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben, twelve thousand. Of the tribe of Gad, twelve thousand.

6. Of the tribe of Asher, twelve thousand. Of the tribe of Naphtali, twelve thousand. Of the tribe of Manasseh, twelve thousand.

7. Of the tribe of Simeon, twelve thousand. Of the tribe of Levi, twelve thousand. Of the tribe of Issachar, twelve thousand.

8. Of the tribe of Zebulon, twelve thousand. Of the tribe of Joseph, twelve thousand. Of the tribe of Benjamin, twelve thousand.

9. And after this, John looked and saw the Redeemed under the gospel, a great multitude, which no man could number, of all nations, and tribes, and peoples, and languages ; and they by faith enter into the spiritual kingdom, trust in Christ, and are clothed with the righteousness of God, and their lives manifest the victory over sin.

10. And they (the Redeemed under the gospel, but not under the law) have cried and all their voices constitute the great proclamation of the gospel, as they individually say (whilst in the body, what John heard, and what will again be uttered before the great white throne)—A saved people to serve our God and the Lord Jesus Christ.

11. And as the gospel cry ascends from the Redeemed souls on earth, the holy angels that surround the throne of God, and guard the Saints on earth, fall on their faces and worship God,

12. Saying—So let it be; the blessing, and the

glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might, be unto our God for ever and ever. Let it be so.

13. And one of the serving angels spoke to John and said—These that are clothed in white robes, who are they, and whence came they?

14. And John answered him, My Lord, thou knowest. And he said to John, These are they that came out of great tribulation in the world, and have cleansed their souls in the blood of Christ, and clothed themselves with the righteousness of God, and are free from sin by His power;

15. It is this condition of righteousness that has fitted them to serve God in this life, and to stand before him when the book of life is opened, and to receive their awards of approbation, and serve God in spiritual bodies in his eternal kingdom;

16. And the Redeemed in their glorified bodies will require neither meat nor drink, neither will they require bodily heat, nor the light and heat of the sun to sustain them;

17. For the Lord Jesus Christ, who is ruler in his Father's kingdom, will watch over them and sustain them, and there shall be no sin and no sorrow during the eternal day.

CHAPTER VIII.

THE SEAL HISTORIES CONTINUED.

The Seventh Book or Record of Life, from the Fall of Adam to the end of the World.

1. And when the Redeemer and Judge opens the seal of the seventh book, which is the book of life, then the Redeemed and the worshipping angels will

keep silence seven and a-half years, whilst the saints are receiving their award of approbation, and are assigned a sphere of action in the kingdom of the Father, during the ages of eternity.

CHAPTER VIII.

THE PREFACE TO THE FIRST SIX TRUMPET HISTORIES.

2. And John saw seven angels, as the symbol of seven Spirits standing before God ; and to them were given the histories of seven periods of time.

Israel as a Church from 1490, and as a Kingdom from 1451, to the first Trumpet Period in 1096 B.C.—394 years.

3. And God having established his Old Testament Church, John saw an angel as the type of the High Priest, standing at the altar, having a golden censer ; and the people of Israel gave him much incense, that he should offer it along with the evening and morning sacrifices, which were offered upon the golden altar, which was before the mercy seat every day at the hours of prayer.

4. At the hour of sacrifice all Israel were presenting their supplications before their God and King, and as the priest stood at the altar, which was before the mercy seat, the smoke of the incense, along with the prayers of the saints, ascended up before God, who is represented as seated upon the throne between the cherubims, and shrouded with a cloud.

5. And the priests took the meat of the sacrifices presented by the people, and used it in their own families, instead of offering it as a sin offering before God, and the people disputed with them for so doing ; and there was great noise about this violation of the

law by the priests, and spiritual wickedness arose on account of the sin committed by the priests, and God's kingdom of Israel was shaken.

6. The kingdom of Israel being now shaken, the seven servants which had received the seven histories, were ready to proclaim them in due order.

The first Trumpet Period and History was from 1096 B.C. to 606 B.C.—490 years.

7. And as the history which the first servant had received was being enacted in the kingdom of Israel, there came divine vengeance upon God's people for their sins ; and the sinners and those who feared and obeyed God were mixed together, and they rejected God as their King, and lost his favour in the kingdom ; and the third part of those who feared and obeyed God became unbelievers, and all the young and rising generation of believers followed their example.

The second Period and History was from 606 B.C. to 536 B.C.—70 years.

8. And the second servant told the history of the period when the kingdom of Israel, reduced in strength, was taken captive by the heathen kingdoms ; and the third part of the heathen people believed in God, and feared him.

9. And the third part of Israel that believed when taken captive, ceased to fear and obey God ; and the third part of the Jews who did not believe when taken captive, were killed during the period of captivity.

*The third Period and History began 536 B.C., and ended 34 A.D.
—570 years.*

10. And the third servant unfolded the great facts of

the period, when the kings of Egypt took Jerusalem, and Ptolemy Energetes entered the temple and offered up sacrifices, and thus violated the order of God's kingdom, defiled the holy vessels, desecrated the house of God, and destroyed the faith of the descendants of Israel who knew the law, but did not obey it ; and also those who knew and obeyed the law, but did not believe in the promised blessing in Christ Jesus.

11. And the kings of Egypt had wicked natures, and the third and last part of the kingdom of Israel became like them, and many that believed turned unbelievers, because of the evil spirit that obtained amongst them.

*The fourth Period and History began 34 A.D., and ended 612 A.D.
—578 years.*

12. When Jesus Christ had finished his work of redemption, and constituted his Church upon the ruins of the Old Testament Church, the fourth messenger began to unfold that which took place during the fourth period ; and the teachers darkened the truth which men had received from God and from his son Jesus Christ ; and the light and truth were spread abroad by the Apostles, so that the members of the Church, and the possessors of truth outside the Church, were reduced one-third at the close of this period.

13. There being now no believers amongst the Jews, John saw and heard another messenger of God foretelling three woes ; one judgment upon those Jews who had rejected their Saviour, another upon the unbelieving Gentiles, and a third upon the after millennial rejectors of the Lord Jesus Christ ; and these three woes will be detailed, and come to pass at the

close of the periods of the three histories which have yet to be read.

CHAPTER IX.

THE TRUMPET HISTORIES CONTINUED.

*The fifth History and Period began 612 A.D., and ended 762
—150 years.*

1. And the fifth messenger began to read the history of the first judgment ; and it was the Apocalyptic sketch of Mohammed, who took the Word of God and traduced it, replacing it with the Koran, and descending to the greatest depths of wickedness.

2. And he opened his book, and there came out of it spiritual darkness, which spread like the smoke of a great furnace, and the light of God reflected by man was darkened by reason of the teaching that he gave forth.

3. And there arose, by his teaching, a people numerous and destructive as locusts, and they came from the desert, and had great power in consequence of their numbers ; and they imposed the soul-destroying doctrines contained in the Koran by the power of the sword, wherever they went.

4. At this time, believers in Christ as their Saviour, had ceased to exist in the land of Canaan, or among the Jews, as God's people ; and the mission which Mohammed and his followers had to fulfil was to punish those Jews who had rejected the truth. But they were restrained from injuring matured Christians, or even Christian communities, however feeble in Christ they were.

5. And they had power by the sword to teach and to press home their teaching for a period of one hundred and fifty years ; and those who received their doctrines

were tormented as a man is, when he is struck by the poisonous tail of a scorpion.

6. And in this period the antichristian Jews sought relief from these doctrines, but did not find it; and they prayed to be released from the misery of their condition, but their prayers were not heard.

7. And those men, having the scorpion nature, seemed like unto warriors prepared for battle, and victory crowned them with riches; and they had faces resembling men, although their hearts were like those of demons.

8. They were quick and impulsive in their actions, and strong and destructive as lions.

9. And their feelings were hard as iron, and their bodies were shielded with iron armour, and the noise they made in moving was as the noise made by chariots and many horses running to battle.

10. And as they gave forth poisonous teaching, so they left behind them false teachers; and as they had power by the sword, they taught, and thus injured men one hundred and fifty years.

11. And they had a king over them, whose spirit was the great overruling spirit of wickedness, and he triumphed over many who expressed themselves in Hebrew, and also over a great number who spoke the Greek language.

12. The unbelieving Jews have now received the punishment due to them as the earthly consequence of having rejected the truth; and the other two woes are yet to come.

The sixth Period and History began in 762 A.D., and will end in 1951—1189 years.

13. And as the sixth messenger proclaimed the

history of that period, John heard the voice of the Lord,

14. Saying to the sixth messenger who told the history of the period—Loose this four Church and State Powers, whose united power is that of people who know the truth of God, but serve the world.

15. And the Roman, the Russian Greek, the Turkish Mohammedan, and the Protestant Political and Ecclesiastical Powers were prepared and let loose in the course of a period of 765 years; and by these powers contending together the third part of men are to be slain.

16. And the number of their armies during the period was two hundred thousand thousand ; and John heard the number of them.

17. And their armies consisted of men on horses ; and John saw them in the vision, and they had before them as a means of defence, volumes of fire, blue as smoke and yellow as brimstone, and the men who guided the horses were fierce as lions ; and they sent missiles from their guns upon each other, along with fire, and smoke, and brimstone.

18. And these four destroying Church and State Powers will kill the third part of men by means of the explosive elements of gunpowder, which will issue from their guns.

19. And their power is of two kinds, and is vested in their arms and in their teaching ; for their teaching is like a serpent coiled round its victim ; they teach their own thoughts, and not God's Word, and they destroy the spiritual life of those who are taught by them.

20. And the two-thirds of mankind, not killed by war, will not repent of what they have falsely thought,

taught, and established ; and these four Church and State Powers, at the close of this age, will be worshiping demons, and idols of gold, and silver, and brass, and stone, and wood ; all which are gods without life or power.

21. And they will continue sensualists, thieves, fornicators, sorcerers, and murderer, until the close of the period.

CHAPTER X.

THE PREFACE TO THE HISTORY OF GOD'S CHOSEN PEOPLE, DURING THE TIMES OF THE GENTILES, AND THE SEVENTH TRUMPET.

1. And John in the vision saw the Son of God come from heaven into this world of sin, crowned with blessing to all the families of this world. He was the spiritual light of the world, and the twofold testimony (prophecy and history) contained in the Old and New Testament scriptures, and shown by him as two pillars of fire, which might be seen of all men, but moved by none.

2. The complete Revelation of the great changes in this world, and their history, was as a little thing to Him, all fully known. His light and truth died out amongst the Jews, with the fourth period and history; and then the Gentiles became their unworthy custodiers, and the Spirit of God tabernacled with them.

3. And when the Roman kings, at the instigation of the Church of Rome, were martyring the Saints, in order to obtain dominion over the Church, the extreme cry of the Saints, symbolized as the seven thunders or perfect tale of suffering, was heard in the spirit world.

4. And John heard the tale of woe uttered by the martyrs, and was about to write it, when God in his

own voice said unto him—Seal up the history of the martyrdom of the Saints, and write it not.

5. And Jesus Christ, who is head over his Church among the Gentiles—his Church among the Jews being dead—lifted up his hand to heaven,

6. And declared by Him that liveth for ever and ever, who created the heaven and the earth, and the sea, and all things that are in them, that the time of the four destroying powers, which are to slay the third part of each other, shall end with the history of this period.

7. And in the days when the history given to the seventh messenger in the Church is being enacted in the world, the mystery of ungodliness which is being wrought out by the four destroying Church and State Powers, neutralizing each other, shall be finished according as God hath foretold by his servants the prophets.

8. And the voice of God the Father from heaven again spake unto John, and said—Go and take the Book of the Revelation, which is open in the hand of my Son, who was head over the Church, in the midst of my ancient people, and also the Church amongst the Gentile nations.

9. And John went toward Him who had the perfect knowledge, and said unto Him—Give me the Book of the Revelation. And the Son of God said unto John—Take it, and make it a part of thyself; and the experience of what I reveal unto you shall be bitter to those who live to realize it, but a knowledge of the future shall be sweet to you as you receive it from me.

10. And John received the information which God had sent him by his Son, Jesus Christ, and he made

it a part of himself, and he felt it pleasant to be in communion with God, and to know future events ; but the thought of what was revealed in regard to God's people was bitter.

11. And the Son of God said unto John—Thou must reveal the knowledge which I have given thee, before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

THE TRUMPET HISTORIES CONTINUED.

The History of God's chosen people, from 606 B.C., to the end of time; and also the final conditions of Adam's race.

1. And the knowledge which John received was a chronology of changes,—the dates at which they have taken place, and will take place in the future ; and the Head of the Church stood and said unto him—Rise and tell how long the Jews who have entered my house by faith in the promises, or through me, will worship therein.

2. But the world power, which is outside the Church, leave out, and tell not its duration in this measurement, for the Gentiles obtained power, and ruled over God's ancient people, 1260 prophetic years.

3. And the Lord gave knowledge, wisdom, and power unto the believers who served him amongst his ancient people, and they bore testimony by their lives, under the rule of the Gentile Powers, during the first half of “the times of the Gentiles.”

4. And my power, and the works accomplished by my servants, were first to be seen during the Old Testament portion of the period, and symbolized as “the

two olive trees ; " and then under the gospel, and symbolized as " the two candlesticks," whereby God is manifested.

5. And if any man interfere with divine truth, as given by these two witnesses, that man will be destroyed by the Word of God from their mouth. And if anyone desires to hurt them, he must in this manner be destroyed.

6. Those who proclaim the truth of God, and are thus one with the witnesses, have power to prevent a falling away in the Church, whilst they proclaim the gospel by the power of God ; and they have power also, by the Spirit of God, to turn those who have the truth, but without spiritual life, into living men in Christ; and to take peace, as often as they will, from those who have settled down, satisfied with a knowledge of the truth without receiving the Saviour.

7. And in A.D. 636, that being the end of the period of 1260 years of teaching by God's ancient people in sorrow, the Mohammedan armies, whose wickedness had no limit, made war against the antichristian Jews, overcame them, and either converted them to Mohammedanism, or slew them.

8. And the remnant of the Jews which escaped the Mohammedan sword was dispersed over the whole world, without spiritual life ; and the nations amongst which they were sent, and even the land where the Lord was crucified, became, and remain places of spiritual wickedness, as were Sodom and Egypt.

9. And the people of all nations, and kindreds, and languages, shall see God's ancient people scattered among them without spiritual life—1260 years. And the people who constitute the Gentile kingdoms being

also without spiritual life, prevent the Jews from crucifying and burying the body of sin, and living as new men in Christ.

10. And they that are trusting the salvation of their souls to a knowledge of the truth as taught by men, but living without Christ, shall rejoice over the death of the faithful witnesses, because their testimony disturbed their carnal peace ; and the rulers over the Churches of men amongst the Gentiles have given livings to preachers for preaching, as gifts, one to another.

11. And after God's ancient people have been without life for 1260 years—from 636 till A.D. 1878—they will receive the spirit of life from God, and again stand in the strength of their God and Saviour ; and great fear shall fall upon the unbelieving portion of mankind.

12. And the Redeemed shall hear the voice of God speaking in the midst of his Church, and saying unto them, Come up hither—that is, up from the place of contention in the Churches of men to the condition of peace—and dwell in the land which I have given unto you. And the believers were gathered into one company from amongst the confusion in the Churches of the lawless Gentile kingdoms, to the place of peace in the land of Canaan, which signifies “heaven ;” and their enemies will witness their departure, as the rulers of the kingdoms send them home.

13. And at the close of the fifteen years, which commenced in 1878, and will end in 1893, the ruling Powers in the Gentile kingdoms will be shaken to pieces, and the people will become lawless, and the tenth part of those who are trusting in Christ as their Saviour, but disbelieve in the Lord having gone to prepare his own

land as a place of safety for them during the tribulation, will remain in the lawless kingdoms of the Gentiles, and will fall in the conflict, along with the complete number of the wicked. The affrighted remnant will give glory to the God of heaven, and join the Saints in constituting Christ's kingdom ; and this will be the Millennium of the world.

14. The Gentile judgment is now revealed, and the after Millennial woe cometh as time passeth.

The seventh Period and History will begin A.D. 1951, and the Millennium will end in the year 2997 A.D.

15. And when the seventh messenger of God began to reveal his history, which is that of the kingdom of the Lord and of his Redeemed ones, all the people in that kingdom will say—The men of the kingdoms of this world have passed away, and have given place throughout the earth to the kingdom of our Lord, and of his anointed and suffering body. And he shall reign for ever and ever.

16. And the Old Testament priesthood will no more offer sacrifices as types of a coming Saviour, but will, as the Redeemed, love and serve the Lord God,

17. Saying—We give thee thanks O Lord God Almighty, who art existing, and didst ever exist ; because thou hast assumed thine own right, and art reigning over thine own creation.

The after Millennial Period, from A.D. 2997 to the Last Judgment.

18. And the nations will again become very sinful, and attempt to destroy the Saints ; and the Lord will again send his third judgment upon the after Millennial Christ rejectors, call his Saints up to the air, destroy

this world and the wicked race that remains, by fire, raise the wicked dead from their graves, to be judged and sent away from the presence of God, and admit the righteous into the Father's kingdom, which was prepared for them before the foundation of the world.

THE SUPPLEMENTARY TRUMPET HISTORIES.

From 1451 B.C., to the downfall of the Old Testament Church and Kingdom of Israel.

19. And God's Old Testament Church was established in the midst of his own people and kingdom of Israel, and the Ark of the Covenant containing the Law and the Testimony was seen first in the tent of the tabernacle of the Congregation, and lastly in the Temple at Jerusalem ; and in the Old Testament dispensation there arose spiritual wickedness, which separated the people from God, causing disputings, and great noise, and a shaking of the chosen people, even to their destruction.

CHAPTER XII.

THE SUPPLEMENTARY TRUMPET HISTORIES CONTINUED.

From B.C. 1451, to the Great Tribulation A.D. 1893.

1. And the symbol was then presented to John, which reveals the Old Testament Church and kingdom, radiant with the light of God, and the Son of God serving the Church. And that Church and kingdom had served the great end for which they were constituted when the twelve Apostles reflected the light of God, and manifested His power.

2. Notwithstanding that that Church was established as a medium for bringing forth Jesus Christ's

kingdom, and the Lord's anointed and suffering body, it rejected God, and, being ruled over by the World Powers, mourned and suffered pain about 600 years.

3. And John next saw that symbol which represents the Roman Empire in its divided condition, first into seven provincial kingdoms under the Empire, and then into ten independent kingdoms.

4. And the teaching of the evil spirit in the Church of the Roman Empire, previous to the birth of Christ, along with the teaching of the two Empires that preceded the Roman Empire, are symbolized as "his tail." And these Powers and their teaching seduced the last third of the believers amongst God's ancient people, and, excepting a small remnant, cast them into the apostate churches; moreover Herod, exercising the power of the Roman Empire, and ruling in Judea at the time of Christ's birth, desired to destroy the Saviour when he was born.

5. And the Old Testament Kingdom, symbolized as the Woman, brought forth, in the image and likeness of God, the child Jesus, who was anointed of God, finished redemption, and ascended again to the spiritual kingdom, even to God his Father; and he will yet break all nations to pieces by the word of his power.

6. And believers in the promised blessing by the seed of Abraham, and in Christ, existed 1260 years, after they were carried into captivity and overruled by the Powers of this world.

7. And there was war in Canaan. The Spirit of God and the believers in Christ fought against the Roman Power; and the Roman Power and all who believed, as did that Power, and trusted to it for

protection, fought against the Lord Jesus Christ and his followers.

8. But they prevailed not ; and although they ruled in the land of Canaan, they had no place in the spiritual kingdom which the Lord Jesus Christ had constituted.

9. And the chief evil spirit was cast out of the hearts of believers, even the old serpent called the Devil and Satan, who deceiveth the whole world ; he and all that serve him were cast out of the spiritual kingdom.

10. And John then heard a loud voice in the spirit world, which symbolized the united voices of the members of Christ's body upon the earth, saying—Now is come the Lord and Saviour, and the Spirit of the living God, and the reign of our God in the hearts of men, and the power of the Lord Jesus Christ in his people ; for the accusing Spirit is cast out, which previously dwelt in them, and which continually condemned them before God, both in the light of his word, and in darkness.

11. And they overcame the Evil Spirit, because they had faith in, and were cleansed by the blood of Christ ; and by bearing testimony that Jesus Christ had redeemed their souls from death ; and they no more loved the lives they lived in the flesh.

12. Therefore, rejoice ye Redeemed Ones ; even all ye who dwell in the spiritual kingdom. Woe unto those who are trusting to the teaching of men for the salvation of their souls ; and to the heathen people who know not the truth of God ! for the Evil Spirit being cast out of the Church of Christ has come down unto you, in great wrath, because he knoweth that his time amongst you is short.

13. And when the evil spirit saw that he was cast

out of the hearts of believers in Christ, and out of the Church, he persecuted the Christians.

14. And the Church of Christ, symbolized as "the woman," ceased amongst God's ancient people, the Jews, at the close of the first 1260 years of their punishment, and has since that time been preserved by God in the midst of the Gentile kingdoms, and she is to continue there in safety during the last 1260 years of the punishment of God's chosen people for their unbelief.

15. And the Evil Spirit in the Church of the Roman Empire sent forth people, as a flood, to destroy the members of Christ's body—the Church in the Gentile world.

16. And when the members of Christ's body were sorely pressed, men that knew the truth but had not Christ in their hearts (at the Reformation) helped and defended the Church, and overcame the evil-spirited Roman Church Power; and they have kept the destroying spirit in abeyance since that time.

17. But since the Reformation the evil spirit has been angry with the people of God, and has been continually making war with the remnant, who love and serve the Lord by keeping His commandments, and know the truth as it is in Christ Jesus.

CHAPTER XIII.

THE SUPPLEMENTARY TRUMPET HISTORIES CONTINUED.

*From 606 B.C., to the end of the Gentile Kingdoms,
A.D. 1951.*

1. And John then resting upon the power of God, beheld that symbol in all its forms, which presents to

us the Roman Power and Empire rising up in the midst of the heathen world. And this Empire was first divided into seven ruling heads, under the Roman Emperors, and has since been divided into ten independent kingdoms; and every one of the seven heads spoke against the Lord, and did the work of the world.

2. And as John looked behind him he saw the symbols which show us that the Roman Empire had taken the place of the Macedonian, and that the Macedonian Empire had taken the place of the Persian, and that the Persian Empire had taken the place of the Babylonian, and that the Babylonian Empire had trampled down God's chosen people and kingdom of Israel. And the Demon or Evil Spirit gave the power of his kingdom to the rulers that dwelt in and exercised great authority in the Roman Empire.

3. And John then saw the power of the Judean head of the Roman Empire overruled by the power of God, when Christ rose from the grave in defiance of the Roman Guard, but this defeat was overcome when the Pope, having usurped the headship of the Church, became also a world-ruling Power; and all those who had not Christ as their Prophet, Priest, and King, followed the man of sin.

4. And they bowed before and served the Evil Spirit, because he gave his power unto the man of sin; and they honoured and served this ruler in the Roman Empire, because his power was greater than that of any other earthly ruler.

5. And this man of sin, as head over the Roman Church, and also exercising power in the Roman kingdoms, had power to teach great and blasphemous

things. And he has been permitted to continue this work during the last half of the times of the Gentiles, a period of 1260 years.

6. And he spoke against God, even against his Son Jesus Christ, and against his Church, and against all those who, by faith in the finished work of Christ, are enjoying peace and unity.

7. And he had power, and used it in warring against the Saints, and he overcame them. And he was by reason of his power able to rule over people of every kindred, and language, and nation.

8. And all who are not trusting in Christ (who was accepted by the Father as the sacrifice for sin before the foundation of the world), whose names are not written in the book of life, but are trusting to the teaching of men for the salvation of their souls, shall worship the Roman Power as head over their Church.

9. If any man desire to know the consequences which await the man of sin in the Gentile Churches and kingdoms, and the men that constitute these Churches and Kingdoms, let him read the following revelation.

10. He that leadeth men into spiritual darkness must himself also go into and dwell in the regions of spiritual darkness; the man, the Church, and the kingdoms that are upheld by the sword, must be destroyed by the sword. Now learn the endurance and faith of the saints.

11. And John saw the Protestant Church and World Powers symbolized as another beast coming out of the Roman Church and kingdoms, and in this second and new Church and ruling Power two king-

doms defended the Saints ; but as a Church this new confederation taught as an Evil Spirit.

12. And this new Church and World Power exerciseth all the power that existed in the Roman Church and kingdoms, and causeth all who know the truth but serve not the Lord, and who constitute the Churches of men, to worship the World Power as head over the Church, contrary to the distinction and separation which Christ made between his Church and the world.

13. And this new confederation doeth great wonders by its teaching, so that it maketh men to see sin coming to pass by the decree of God.

14. And it also deceiveth all who constitute the apostate Churches, and abide in the strength of men, by that teaching of worldly-mindedness which they have power to maintain under the protection of the World Power ; and thus causeth men to love and serve the flesh, and worship the Temporal Power.

15. And this principle of worldly-mindedness has become so established under Protestant teaching that it is now the great moving power, and is sufficient to ruin every one in business who is not actuated by it.

16. And this principle, adopted by Protestants, is causing all, both small and great, rich and poor, free and bond, to bear the mark of worldly-mindedness, either in sentiment or in business.

17. So that no man may buy or sell save those that act upon this principle, and trust in the name of their Church and World Powers.

18. Here is Divine knowledge, this Church and earthly ruler is the number of a man, and it is 666 ; let him that hath understanding reckon the name of this living earthly ruler.

CHAPTER XIV.

THE SUPPLEMENTARY TRUMPET HISTORIES CONTINUED.

From 1490 B.C., to the end of this World.

1. And John looked again and saw the symbol which represents the Lord in the midst of his Church, under the law, and the number of her members was 144,000, and each member was redeemed to God the Father by faith in the promised blessing by Christ; and they manifested Him.

2. And he heard the Redeemed Ones in the Church of God, as with one voice, great as the sound of many waters, and of loud thunder; and the sound which he heard was sweet as the sound of harpers harping with their harps.

3: And the Redeemed, by faith in the promises, sung a new song before the mercy seat in Israel, and before the hosts of the Lord's camp, and before the priests that served in the temple; and no one could sing that song but those who were redeemed from sin and raised to the kingdom of peace, and the number that sung the song was 144,000.

4. These are they which were not shaken in the faith by the teaching of the priests, for they held the original faith in the promised blessing. These kept the commandments of God, for they were redeemed from among men, and they were the first fruits unto God the Father, and to his Son, Jesus Christ.

5. And these bore testimony to the truth, being without sin; for they were the Redeemed of God, dwelling in the kingdom of Israel.

6. And John then saw an angel, as the symbol which represents to us the Spirit of God in the Church of Christ,

preaching the gospel to all them that constitute the Churches of men, and to every nation, and kindred, and tongue, and people.

7. And the voice of God's servants all united, as John heard them, had a great sound ; and this is the symbol by which the Saints, during the gospel age, are individually revealed, as saying during their lives—Fear God and give glory to him, for the hour is come when all who desire spiritual life are judged, and pass from death unto life, and serve Him who created and redeemed them, and who sustains them in life, and who also sustains the members of the Churches of men in physical life, and all the heathen people, and all those who are changed by a knowledge of the truth but are without the Spirit of God.

8. And John then saw another angel as the symbol which represents the Spirit of God revealing, by the mouth of his Prophets as contained in his Word, the downfall of the whole Gentile kingdoms and Churches, because the Churches have not taught their members to trust in the Lord for protection, but have trusted in themselves and in the World Powers.

9. And the third angel which John saw was the symbol of the Spirit of God making known the present and final consequences that are about to overtake the worldly-minded for their worship of the world and its ruling Powers, and for having themselves become an image which they worship and serve ; and for having the mark of the world's principle manifested by their sentiments, and by all their commercial transactions.

10. The same shall be utterly ruined by the principle which they have adopted, and there shall be no power to save them from ruin. They shall suffer

extreme torment for this sin in the Gentile world, even that torment from suffering and misery which is symbolized as fire and brimstone ; and they shall suffer this misery in this world, whilst the Saints are living and preserved by the Lord in his own land.

11. This misery, as the consequence of their sins, will be without intermission : they will have no rest day nor night who worship the Churches and Kingdoms, and who worship themselves and have become like unto the men who now teach and rule in the Gentile Churches and Kingdoms.

12. Here is the Revelation in regard to the endurance of the Saints, even those who have kept the commandments of God, and trust in the Lord Jesus Christ.

13. And John then heard a voice from heaven, as the symbol of the Revelation which is given regarding the living Saints at the time of their removal from amongst the kingdoms of this world to the land promised to Abram as the place of safety for them during the tribulation, saying—Blessed are those who have died to sin and are alive in Christ, from that time henceforth ; yea, saith the Spirit—that they may rest from their labours for the Lord amongst the Gentile kingdoms ; and the Saints they have brought to the Lord will accompany them to his land.

14. And John then looked and saw a white cloud as the symbol of the Redeemed gathered from all nations of the world into one company, clothed with the robes of Christ's righteousness, and the Lord ruled over and protected them ; and he possessed all spiritual life, and also the power to destroy his enemies.

15. And John then saw the symbol which shows

the Spirit of God in his own people, praying to the Lord, and saying—Exercise thy power, and cut off thine enemies in the Gentile kingdoms, for they have enjoyed the complete period of privilege, and also the fifteen years of trial, as their last offer of mercy ; and their wickedness now requires to be ended.

16. And the Lord will then (having removed, and ruling his own Church), leave the Churches of men in a lawless condition ; and they will destroy each other.

17. And John then saw another angel as the symbol of the fallen spirit teaching in the Churches of men, after the Millennium; but that teaching is not to be according to the Word of God.

18. And John saw another angel which symbolizes the Spirit of God in all who are cleansed by the blood of Christ, and who will thus have triumphed over sin at the end of this world. And they will pray to the Lord with intensity of spirit, saying—Exercise thy power, and execute the final judgment upon the men of the Churches of this world, for their cup of wickedness is full.

19. And the Lord will then, by the word of his power, withdraw the light of the sun from this world, and it will thus become a place wherein the wrath of God is manifested upon men for their sins.

20. And the Lord will give light to his own people, and they will witness for Him to those who are in the midst of the darkness ; and during this judgment a mighty company of souls will be brought to the Lord. The symbol given to reveal this great company is that of a Lake of Blood 1600 furlongs square, and might thus be viewed as an assembly of human beings spread out upon, and covering a space of ground equal to about 200 square miles.

CHAPTER XV.
THE PREFACE TO THE VIAL HISTORIES.

1. And John then saw another revelation by symbol in the spirit world, great and marvellous, and it was of seven ministering spirits, having the seven last plagues, which are the complete measure of judgment upon the Churches in the Gentile kingdoms.

2. And he saw the symbol which presents the heathen nations made light by the light of God ; and he also saw all those who had triumphed over the man of sin and his teaching in the Church ; and over the worship of themselves, and had not the mark of the world principle upon them ; and these triumphed over the last, and the destroying Gentile power, which is to consummate the wrath of God in the Gentile world ; and they had a higher life than the people of the Gentile nations, for they were the servants of the living God.

3. And being redeemed, they praise God for his promise of blessing given to Adam and to Abram, and for the ten commandments, and the typical offerings as given by Moses ; and for his own law, as given by his Son, Jesus Christ, who also gave his life as a sacrifice for sin ; and for the Holy Spirit which is sent down to them. And the Redeemed on earth say, what John heard the company of the Redeemed saying in the world of Spirits—Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints.

4. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee, for thy judgments are made manifest.

5. And after John had seen these scenes, he looked and saw the symbol which represents man as the temple of the Holy Ghost and the abiding place of the truth of God.

6. And the seven fallen spirits, which were to pour out the seven measures of judgment upon the Gentile Churches, came out of or fell from the Church of Christ. When in that Church they were clothed with righteousness, and strengthened by the Spirit of God in their hearts.

7. And when those that were fallen from Christ in the kingdoms of the Roman Empire again ruled under the Pope, as head over the Church, he prepared the seven spirits, and gave unto them the complete measure of sin in the Gentile Churches—even such sin as brings forth ruin so long as it exists.

8. And the Church of Christ, which contains the light of God in the midst of the Gentile people, is also filled with darkness, and the darkness is made to appear as if it came from God, and by his power; and so great is this power of teaching that no one will be able to enter the Church and see the light of God, as revealed by his word, until the complete measure of judgment is poured out.

CHAPTER XVI.

THE VIAL HISTORIES.

From A.D. 636 to 1951.

1. And John then heard a great voice speaking outside the Church of God and saying to the seven spirits in the Churches of Rome—Go your way, each in his own time, and pour out the complete measure of judgment, which is to bring forth and manifest the wrath of God

upon all those in the Churches of men, who have the word of truth, but are without the Spirit of God.

The first Vial began to be poured out at the death of the Witnesses amongst God's Ancient People, in A.D. 636, and continued until 1200.

2. And the first Spirit went and poured out the measure of spiritual darkness upon the Churches that taught as men, and knew not the truth, and had not the Spirit of God, but shrouded the truth in darkness, lived in their own strength, and for their own gratification, both as Churches and kingdoms; and spiritual darkness fell upon the men who lived according to the principle of this world, and also upon those who worshipped themselves, and were thus like unto their teachers.

The second Judgment began about A.D. 1200, and ended at the Reformation.

3. And the second Spirit went and poured out his measure of teaching upon those who were without spiritual life in the Churches of the Roman Empire, and the members of these Churches became possessed of wicked and destroying spirits, and they either caused the believers in Christ to renounce the truth or martyred them.

The third Judgment began about A.D. 1500, and ended in A.D. 1649, when the Reformed Churches had established their Standards.

4. And the third Spirit poured out his measure of power upon those who knew the truth; and all who were quickened by the truth became spiritually alive.

5. And John then heard an angel (which was a symbol of the spirit of the Reformers) say—Thou art righteous, O Lord, who art, and wast, and shall be,

because thou hast enabled us to triumph over them that seek to destroy thy truth.

6. For the men who had become darkened in regard to divine truth, and wicked in spirit, have so taught and shed the blood of Saints ; and as their reward, thou hast raised up a power which has spilt their blood, for they were worthy of death.

7. And John also heard the Redeemed say—Even so, Lord God Almighty, true and righteous are thy judgments.

The fourth Sin and its consequences began with the establishment of the Protestant Churches in A.D. 1649, and will end with them in 1893.

8. And the fourth Spirit gave forth its teaching in the Protestant Churches, in the midst of the Gentile world, causing men to believe that all sin comes from God the Father, and by his decree, and that He is thereby destroying men with sin.

9. Under this judgment men are extremely miserable by reason of their great sins, and they blaspheme the name of God because they have been taught to believe that he caused their sins, and the consequences ; and those who so teach and believe will not repent of the imputation they are casting upon God, and they will not give the glory which is due to Him, until the seven judgments are all past.

The fifth measure of Judgment began about A.D. 1789, with the Rebellion of the People in the Roman Kingdoms against their Rulers, and will end in 1893, with the power of the Kings to rule in the Kingdoms of this world.

10. And the work of the fifth destroying Spirit is being manifested at the present time, as the men who

constitute the Churches rule in the Gentile kingdoms according to the principle of this world. And the kingdoms thus ruled by the spirit of the flesh are full of spiritual darkness, and the people are tormenting each other and also their rulers by this principle.

11. And are blaspheming the God of heaven, because of the suffering which accompanies their sins; but neither the rulers nor the people are to repent of their doings.

The sixth measure of Judgment began about 1820 (when the Mohammedan delusion commenced to lose its power over the Turks, and when the fallen Churches ceased to rule the ten Roman Kings), and will end with the downfall of the Gentile Kingdoms in 1893.

12. And the sixth Spirit poured out his measure of divine wrath upon the people that constitute the four great Churches of the world—the Greek, the Roman, the Mohammedan, and the Protestant—and the powers of these Churches are being lost to the rulers, and the change is preparing the way for the spiritual kings and servants of God to return to His own land, as the ark or place of safety, during the world's approaching greatest time of trouble.

13. And John then saw the symbol of that which is to be seen at the present day, and will be seen more and more—the three wicked spirits, which possess those that are without spiritual life; and one of these is coming out of that portion of mankind which has assumed the Dragon or demon nature; another is coming out of the mouths of those who live to enjoy the lusts of the flesh and the pleasures of this life; and the third evil Spirit is coming out of the mouths of the false teachers.

14. For these three are the spirits of demons, and they are doing great things in the sight of the Kings of the Churches, and also in the sight of all men ; and they are gathering and leading all the peoples of the Churches and Kingdoms of men, and of the whole world, to a time and a place of slaughter ; and they will slay each other, and thus manifest the wrath and the triumph of the Almighty God over them.

15. Behold the Ruler and Judge of all men sendeth his judgments when they are not looked for, and when men do not believe in his power. Blessed are the members of Christ's Church who watch and serve the Lord faithfully ; all who are not found so doing when the coming judgment overtakes the Gentile nations will be found amongst the slain.

16. And the demon spirits are preparing the three classes of mankind, and converting the kingdoms of this world into a place of slaughter, called in Hebrew Armageddon.

The work of the seventh Spirit, being the final or complete measure of Judgment for sin in the fallen Churches of the Gentile Kingdoms, will begin in A.D. 1893, and end in 1951, with the destruction of all those possessed of the evil Spirits.

17. And when the members of Christ's Church have assembled in the land given in promise to them, the seventh Spirit will pour out his measure of vengeance upon the people that remain in the Gentile kingdoms, and then the followers of the Lord, dwelling in perfect peace and safety, with a united voice will say—The last measure of wrath has begun to flow, and the destruction of the unbelieving Gentiles is commenced.

18. At that time there will be disputings and great tumults, and spiritual wickedness, and a condition of lawlessness in the nations such as was not since there was a man upon the earth; even a lawlessness so great that every kingdom of this world will be utterly destroyed.

19. And the people of the Gentile kingdoms will be divided into three classes—demons, worshippers of themselves, and worshippers of the false teachers; and being thus disunited, all protective power will cease, and wickedness in the Gentile world will reach its crisis, and the consequences of their sins will then overtake the members of the Churches in the kingdoms of this world.

20. And all the distinctions or divisions among men will pass away, and their kingdoms will no more be found.

21. And there will come upon mankind a destroying Power, which will prove as certain destruction as though stones of over 100 lbs. in weight fell from heaven upon them; and men will blaspheme God because of the destroying spirit that will possess them, for its destroying power will be exceeding great.

CHAPTER XVII.

THE SUPPLEMENTARY VIAL HISTORIES AND EXPLANATIONS OF SYMBOLS.

1. And after John had seen and heard what has been previously recorded, one of the seven embodied spirits, which he had seen filling up the complete measure of wrath due to the members of the Gentile Churches for sin, came and said unto him, Come hither, I will show thee the judgment that awaits the

fallen Churches in the Gentile kingdoms, that will yet rule over the many peoples who have the truth of God but serve him not;

2. With whom the kings or ruling powers over the Churches have formed an unholy alliance, and the members of the fallen Churches have become ruined and helpless, and are destroying each other by reason of the sin that has arisen from this unholy connection.

3. And this messenger carried John away into a place of darkness (which is the symbol of the place of spiritual darkness in the world during the times of the Gentiles), and whilst there, he saw this Evil Spirit in the Church, ruling over the Roman Empire, after its division into kingdoms ; and these kingdoms thus ruled were red with sin.

4. And the people that constitute the Churches, which are protected by these kingdoms, are spiritually clothed with robes which indicate the truth as it is in Christ, and also the sinful teaching of men ; and they are adorned in their persons with the riches of the world ; and they have an opportunity to fill up their cup of blessing even with life eternal ; but notwithstanding they fill it up with the abominations that arise from that Church, depending upon the teaching and protection of men and not upon God.

5. And the name which John saw written as the symbol of the first fallen Church in the Roman Empire, after Christ had constituted his Church, was MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH ; and this name signifies that the great original Church of the Roman Empire was a Church of superstition, and that

out of her has come all the apostate Churches which are to exist in the Gentile world.

6. And John then saw this Church, symbolized as the Woman, in a state of spiritual wickedness, and excited with triumph, and filled with the blood of the Saints, and with the blood of the martyrs for Jesus. And when John saw this condition of the Church it caused him to wonder with great astonishment.

7. And the Spirit messenger said unto John, Wherefore didst thou marvel ?—I will show thee the mystery of the Church, and of the Roman Power that supports and is guided by her, and which was first divided into seven dependent kingdoms but now forms ten independent kingdoms.

8. And the World Power which thou sawest ruling over the descendants of Israel, when Christ was upon the earth, did not rule over the Church of Christ at the time that the Revelation was given to John, but has again risen to power out of the extreme spiritual wickedness that sprung up under the light of the gospel, and has ruled over the Churches by an anti-christian spirit. And this World Power will in due time ruin and destroy both itself and the Churches which have nursed it; and the members of the fallen Churches shall wonder with great astonishment when they behold the World Power which ruled over God's ancient people, before Christ established his Church; it did not however rule over Christ's followers when the Revelation was given, but has again usurped the headship over the fallen Churches and is ruling over them at the present day.

9. The mind which hath a knowledge of divine truth knows that the seven heads of the Roman

Empire were seven provincial kingdoms, constituted under the Empire. Judea was one of these kingdoms, and it was ruled according to the law that obtained in Israel.

10. And there were seven kings to rule over that kingdom in the Roman Empire ; five had ceased to rule when the Revelation was given, the sixth one was ruling, and the seventh was not come ; but when he came, he ruled over it for a short time only.

11. And the eighth ruling power that rose up in the Roman Empire was that of Mohammed the false Prophet. This is the eighth head. It came as did the seven ; and has like them ruined itself.

12. And the messenger also explained to John that the ten horns which he saw symbolized ten kings who had not then received their kingdoms, but would in due time receive power as kings, and continue to rule as the Antichristian Powers during the fifteen years of trial.

13. And the ten Roman kings shall be of one mind, and they will rule with all their knowledge and strength, according to the teaching of the man of sin in the fallen Churches.

14. And these kings shall make war against the Lord Jesus Christ in his Saints, but He shall overcome them, for He is the Lord of hosts, and greater than the lords among men ; and He is the Spiritual King, and greater than the kings among men ; and they that are on the Lord's side, having been called by the Word of God, become the temple of God, and are faithful servants to Him.

15. And the Spirit messenger also explained to John that the waters which he beheld, where the

fallen Church ruleth over the kings, are the symbol which reveals peoples, multitudes, nations, and tongues, that have the truth in their possession, but neither love nor serve God.

16. And that the ten ruling powers which John saw ruling, instead of the original Roman Empire, shall hate the prostituted Church, and shall make her poor and without strength, and uncover her before the world, and use her for their own purposes, and destroy her with sin.

17. For it is the will of God that every Power constituted by or according to the world principle shall destroy itself, and so the desire of their hearts, and the power of their kingdoms, will be given unto the man of sin ruling in the Churches, until the words of God shall be fulfilled.

18. And the woman which thou sawest clothed with sin is the symbol of the fallen Churches in the midst of the Gentile world, which are guiding the kings who are united to them.

CHAPTER XVIII.

THE SUPPLEMENTARY VIAL HISTORIES CONTINUED.

From A.D. 1878 to 1951.

1. And after John had seen and heard all that is recorded in the preceding chapters, another spirit messenger came from the kingdom of the Father, and he had great knowledge; and those who received the truth which he knew were enlightened with the same light which shone from him.

2. And he cried with a strong voice (signifying that voice of the delivered Saints, which will be heard in this world during the fifteen years of trial, from 1878

to 1893), saying — The great Babel Churches and Kingdoms of the Gentile world are fallen, are fallen, and become the habitation of demons, and the dwelling-place of every sinful and debased creature.

3. For all the nations have received the same spirit which caused the Churches to be joined to the world, and the kings which rule over the fallen Churches are united to and serving them for worldly gain. And the merchants of the fallen Churches have become rich, because the members fare so sumptuously, and live to enjoy luxury.

4. And John heard another voice from heaven, which is the symbol of the teaching contained in the Word of God by his prophets, warning his Saints to come out of the Gentile Babylon, so that they be not partakers of her sins, and that they receive not of her punishment.

5. For her measure of sin is full, and the judgment from God is for her iniquity.

6. And as she, by the fear of the sword, has enforced upon you (the unbelieving Jews) the doctrines of Mohammed, and of the apostate Churches, compelling you to forsake the teaching of the Lord Jesus Christ, so let her reap the fruit of these works, and by the sword be destroyed ; but inasmuch as the power of the false prophet was completed against you in thirty years, let her (Babylon the fallen Church) suffer the full recompense, and perish by her own hand, through the seditions, the lawlessness, and the destructions of sixty years ; so shall the cup of her punishment which she herself has mixed be returned unto her twofold.

7. Give her torment and sorrow in measure like unto the measure of glory which she has assumed, and

according to the measure of luxury in which she hath lived ; for she hath assumed the headship of the Church instead of the serving body, and saith in her heart I rule as a queen which cannot be a widow, and can see no sorrow, because I am allied to the World Powers which dieth not.

8. This trust in the World Power, and not in God, hath caused her plagues to come upon her in 360 years, even death, mourning, and famine ; and she shall be completely ruined by sin, for the consequence of sin changeth not, and the Lord God hath foretold her condition.

9. And the kings of the fallen Churches, who are united to and serving her, and have lived luxuriously with her, shall weep and mourn over her, when they see the consequences that have resulted from her sin.

10. And they will cease to rule their subjects, by reason of the lawlessness which they have been taught by her, exclaiming—Alas ! alas for the great Churches and kingdoms of the Gentile world, which trusted in their own strength, have been destroyed by lawlessness in fifteen years.

11. And the merchants in the Churches of men shall weep and mourn over the ruin of their nursing mother, for no one will buy of their goods any more.

12. And there will be an end to a profit-making and a merchandise of the truth of Christ, and of the Gospel standard of morality, and the making of men enlightened by the truth, and in the professing of Christ, and in the righteousness of Saints, and the Mediatorship of Christ, and of the clothing of sinners. And all traffic will cease in thyne wood, and all manner of vessels of ivory, and every article of most precious wood, and of brass, and of iron.

13. And of marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the gain that their souls so much desire will depart from them, and the fat and dainty things shall also depart from them, and be found no more at all in the Gentile nations.

15. And all the merchants who have become rich by buying and selling will, before the close of the fifteen years of the Gentile tribulation, cease to buy and sell, by reason of the lawlessness of the Churches that are allied to the World Powers; and these merchants will weep and mourn, and exclaim—

16. Alas! alas, the Church in the Gentile world, which was clothed in the righteousness of Christ, has become united to the world, and is clothed with sin. Nevertheless she adorns herself with the truth of Christ, and with men enlightened by the truth, and men professing spirituality.

17. For in fifteen years this great source of wealth has been dried up, and thou that wert rich art made desolate. And all the shipowners, and every shipmaster, and all sailors, and as many as trade by sea, will then cease to trade,

18. And cry when they see this gorgeous Church and rich Kingdom ruined by sin, saying—What Church is like unto the Churches and Powers of the Gentile World?

19. And all that gathered riches in trading by sea, being in spiritual darkness, will cry, as they weep and wail, saying—Alas! alas, that world of Church members wherein were made rich all that had ships in

the sea, by reason of the Churches' earthly grandeur, for in fifteen years she has become utterly ruined.

20. Triumph over her thou Church of the living God, and ye holy teachers and witnesses ; for God hath visited the judgment she awarded to you upon her own head.

21. And a strong embodied spirit then took up a stone, great as a millstone, and cast it into the sea, saying—Thus with violence shall the lawless Churches and Kingdoms of the Gentile World be destroyed, and never again become established.

22. And the sound of music—harpers, musicians, pipers, flute, and trumpet players—shall be heard no more at all in thee ; and no craftsmen of whatever craft shall be found any more in thee ; and the sound of the millstone shall be heard no more at all in thee.

23. And the light of men shall shine no more at all in thee ; and the voice of the Lord in his spiritual kingdom shall be heard no more at all in thee ; for thy merchants were the great ones in the Churches ; and by thy sorceries all nations have been deceived.

24. And, in the fallen condition of the Church, was found that which caused the blood of the prophets and of the Saints to be shed, and also all the persecution that has been suffered by the faithful witnesses for the testimony of Jesus in the Churches who possess the truth but know not the Saviour.

C H A P T E R X I X.

THE SUPPLEMENTARY VIAL HISTORIES CONTINUED.

*The period of the Great Tribulation, from A.D.
1893 to 1951.*

1. And when John had seen and heard the symbols

which represented the complete and final destruction of the existing churches and kingdoms of this world, he heard the voice of many people in heaven, as the symbol which reveals the Redeemed in Christ gathered into one company in God's own land, the place which Christ went to prepare for his Saints, singing—Hallelujah, the saved people, and the glory, and the power of our God !

2. For true and righteous are His judgments, for He hath condemned the fallen Church, which has been corrupting her members by teaching them to trust in the power of this world for their protection, and He is now avenging the blood of his servants at her hands.

3. And the returned Saints will sing their second song of praise during the time that the men of the last army of the Gentile nations are slaying each other. And the fallen Churches, and the Powers that protect them are thus to cease, and to be found no more in this world during the ages to come ; but the spiritual wickedness which is to cause this final destruction will torment them for ever and ever.

4. And the rulers amongst the Saints and the company of Redeemed Ones will then fall down and worship God, who delivered them and ruled over them, and made them one people, saying—So let it be, Hallelujah !

5. And all the Redeemed in the kingdom of Christ, being of one mind, will then say—Praise our God all ye his servants, and ye that fear him, both small and great.

6. And as Christ's people multiplied, being the one kingdom in the world, their united voices are symbolized as that of a great multitude, and as the sound of many waters, and as it were the voice of mighty thunderings,

saying—Hallelujah ! for the Lord God Omnipotent reigneth !

7. Let us rejoice and exult and give glory to Him, for the time is come when Christ's own people are returned to his own land, and that land is to be flowing with riches, and is symbolized as his Wife, having made herself ready.

8. And this land will be covered with the Redeemed, each one clothed with the righteousness of Christ.

9. And the angel of the Lord then said unto John, Write: Blessed are they who are called to the perfect feast of love in the Lord's own land. And he saith unto John, These are the true sayings of God.

10. And John fell at the feet of the angel to worship him. But the angel said unto him, See thou do it not ; for I am thy fellow servant, and the servant of thy brethren that have the testimony of Jesus : worship God. For the power of prophecy is to proclaim the gospel of peace by Jesus Christ.

11. And John then saw the symbol of the Church of Christ assembled, and serving the Lord in God's own land, and guided by His Spirit ; and the Lord ruling in righteousness, and defending his servants.

12. And the spiritual light of the world will then shine from Him, and the Redeemed will be as a crown of stars upon His head ; and although His name has been recorded in His Word no man can comprehend it but those in whom He dwells.

13. And it being the day of vengeance of our God, the symbol portrays that the Lord is free from sin whilst destroying his enemies ; and His name is called the Word of God.

14. And the assemblies of the Saints in the land of peace, being led by the Spirit of God, are to put the Lord forward as their defence, and they are to be clothed with the righteousness of Christ, white and spotless.

15. And from His mouth the Word of God goeth forth, and the nations of the Gentile world will be smitten according to it, and the Lord shall overrule them by their own destroying power, and by this means He is to crush down the wicked people of the kingdoms until they are destroyed for their sins by their own hands, and thus manifest the wrath of God the Almighty.

16. The Lord Jesus Christ will then have earned his second earthly title. The first was merited when, after having given his life as a sacrifice for sin, He triumphed over the Roman power, death and the grave, and came forth as the spiritual king, and thus King of kings; and his last title comes when He has, by the Word of his power, triumphed over the lords of the Gentile world, and thus manifested himself as Lord of lords.

17. John then saw the symbol which represents the condition of the kingdoms of this world, when, as the enemies of the Lord, they lie slain; and the power of that condition to attract the ravenous fowls that fly in the firmament—and the symbol was that of an angel or spirit messenger having the light of God; and he cried in the hearing of John so loud that all the fowls that fly in the midst of the firmament might hear his voice, saying—Come and gather yourselves together unto the great supper provided for you by God.

18. That ye may eat the flesh of kings, and the

flesh of captains of thousands, and of strong men ; and the flesh of horses, and of them that sit on them; and the flesh of all men, free and bond, both small and great.

19. And John then saw the beast, as a symbol given to reveal the man of sin that is ruling in the apostate Churches ; and those men having their own teaching, but without Christ ; and the kings who are protecting the Churches of the world, and their armies, all gathered together in the holy land, to make war against the Lord and his people, and against the hosts of heaven.

20. And the spirit of the flesh in the fallen Gentile Churches and kingdoms will then be taken, and also the false spirit which has transformed the Word of God before the spirit of the flesh, and by this transformed word has deceived all those who had become worldly-minded, and lived to serve the flesh. Both these spirits will then be cast alive into the world of sin, where there is to be continual torment and endless misery.

21. And the wicked remnant in the Gentile world that will not be gathered into and slain in God's own land will then be slain by each other at the bidding of the word of the Lord ; and the fowls will feed upon their flesh as they lie unburied.

CHAPTER XX.

THE HISTORIES OF THE MILLENNIAL AND POST-MILLENNIAL AGES.

From A.D. 1951, to the end of the present creation.

1. And John then saw the symbol which signifies the Lord Jesus Christ (during the day of vengeance),

possessing all power, and able to shut up and bind the evil spirits that abide in the hearts of those who know no limit in wickedness.

2. And he will, by the word of His power, triumph over that old spirit called the Devil and Satan, and prevent him from ruling in this world during a thousand years.

3. And during this period the evil spirit will have no power to rule over Christ's people and kingdom, nor to deceive the nations any more till the thousand years shall be fulfilled ; and after that he will be let loose, and rule during a short age.

4. And John then saw thrones, and the Redeemed sitting upon them, and they received power to judge in all things, and this is the symbol given to reveal the Lord ruling in the hearts of his own people, and his people judging by his power ; and the Millennial Saints will be faithful, like unto those who had aforetime been martyred, because they proclaimed the testimony of Jesus, and defended the truth ; and they will neither worship the man of sin as head of the Church, nor themselves as being like unto him ; and they will not have the mark of worldly-mindedness upon their countenances, nor will it appear upon them as they prosecute their business. And the Redeemed of the Lord will, as thus symbolized, live and reign with Christ a thousand years.

5. But wicked men (symbolized as the rest of the dead) will not spring up, so as to reign again, until the thousand years are finished. This is the first kingdom of Redeemed people.

6. Blessed and holy will they be that have a part in Christ's kingdom ; the spirit of the flesh will have no

power over them; but they shall be servants of God and of Christ, and shall reign with him a thousand years.

7. At the end of the thousand years Satan will again manifest his power by earthly rulers ruling in this world instead of the Lord Jesus Christ.

8. And he will again go out to deceive the nations over the whole of this world, even the great fighting powers, to gather them together to battle; and their followers will be numerous as the units of the heathen kingdoms.

9. And they will rise up in every place over the whole world, and attack the Church of God as a body, and also the individual Saints wherever they may be; and the Lord will then preserve his Saints by withdrawing the light of this world from the wicked, whilst the righteous walk in the midst of light; and when the last offer of mercy has been extended, and the last hungry and anxious soul has been brought to a knowledge of the truth as it is in Jesus, and to enjoy the peace as it is in Christ, then will this world and the wicked remnant of Adam's race be destroyed by fire.

10. And the evil spirit that deceived them will then be cast into the world of extreme misery, where the spirits of the flesh, and of the false teacher, are to be sent when overcome at Armageddon; and in that place the three evil spirits shall be tormented through the ages of eternity.

11. And John then saw the great white throne, as the symbol of the throne of righteous judgment, having the Lord sitting upon it, after that the present heavens and earth have been destroyed by fire, and are not to be found.

12. And John saw (as they will yet stand) all that are to be without spiritual life, small and great, before the judgment seat; and the six books of judgment, containing the records of men's works, will then be opened; and the seventh, which is the book of life, containing the names of the Redeemed will also be opened: and those without spiritual life will be condemned out of, and by the deeds recorded in, the books of works.

13. And the sea will then give up all who have died without spiritual life and are in it; and all that are bound by death and imprisoned by the grave will then be released and given up, and they will be judged each according to his works.

14. And all who have been separated from God and dwelling in sin in this life are to be sent into the world of eternal misery. This is their second separation from God.

15. And all those whose names are not found written in the book of life will be cast into the world of extreme misery.

Part Third.

CHAPTER XXI.

THE HISTORIES OF A NEW CONDITION OF THIS WORLD AND A NEW RACE.

1. When John had seen the symbols which represented all the different scenes and changes which are to take place among men in this world, as presently constituted, he then saw the symbols which revealed a new race of human beings in this world, when re-created; and one part of that race is to enter into, enjoy and

dwell in peace—these are symbolized as the new heavens; and the other portion of the new race is to live in a state of contention with a knowledge of the truth, but without its power—and these are symbolized as the new earth ; and there are to be no people in the newly created world without a knowledge of God.

2. And he also saw a new spiritual kingdom, symbolized as the Holy City—New Jerusalem—and it was coming down from the kingdom of the Father; and when John saw the symbol it was fair, beautiful, and complete—as a bride adorned for her husband.

3. And he then heard the voice of God speaking in the spiritual kingdom, and the word which God thus spake, as recorded by John, is the revelation by which we may know that when the Lord God has thus created, or rather re-created, a new framework of nature around the material of this present world, and a new race of beings are inhabiting it, the bodies of that race are to be the tabernacle or dwelling-place of God, and He will dwell with them, and they will be His servants, and He will be God within them, even their God.

4. And God, by the Lord Jesus Christ, shall cleanse them from all sin, be the peace of their lives and the joy of their hearts ; and there shall be no more separation between God the Father and them that abide in this kingdom, and consequently neither sorrow, crying, nor misery ; for that condition which obtains amongst God's children in the kingdoms of this world will then have passed away.

5. And the Lord who is ruling in this present world then said unto John—Behold, I make all things new. And again He said unto him—Write : for these words are true and faithful.

6. And He also said unto John—The old world has passed away, and the new creation is completed ; I alone can create worlds, and I abolish that which I create ; I will give to every one of the newly created race, who desires it, to drink freely of the water of life, which flows from the fountain—God.

7. Whosoever overcometh shall inherit all the blessings in the new world, even God's presence and guidance whilst in the body, and I will be his God and he shall be my son.

8. But those that are afraid of God, and disbelieve his Word, and pollute themselves by sin—the murderers, fornicators, idolaters, and all liars, shall have their home in the world of extreme misery. This condition of sin and misery is their second separation from God.

9. And then there came unto John one of the seven spirit messengers who had previously presented to him the complete measure of chastisement due to the Churches allied to the Gentile Powers for their sins ; and as this messenger from God talked to John, he said, Come hither, and I will show you the spiritual kingdom of this new world which is prepared for the Saints of God.

10. And the angel carried John away in the spirit to the new and great spiritual kingdom, which is prepared for the new world, and showed it, symbolized as the Holy city Jerusalem, which is to be established from the beginning in the new condition of this world ;

11. And this spiritual kingdom will contain the unfallen and the Redeemed by Christ, and they will be the glory of God in the midst of that kingdom ; and the light of that kingdom will be the brightest and most precious, and is therefore symbolized by the jasper stone, when clear as crystal ;

12. And this kingdom of glory is symbolized as having four sides, and fenced on all sides, and as having twelve gates, and an angel at each gate ; and this kingdom will only be entered by aid from the angels at the gates, and by the truth which has been made known to the twelve tribes of ancient Israel.

13. And the entrances to the spiritual kingdom in the new world are to be the most convenient and easy to be found. On the east side, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates.

14. And the defensive power of this kingdom will rest upon twelve foundations ; and these foundations are the twelve testimonies which have been borne by the twelve apostles to the work of redemption which was finished by the Lord Jesus Christ.

15. And the angel that talked with John had a spiritual measuring rod with which to measure this spiritual kingdom, and the way by which it is to be entered, and also its power of defence.

16. The symbol of this spiritual city is a cube—perfect in strength from all sides ; the length, breadth, and height being each equal to twelve thousand furlongs.

17. And the defensive power of this kingdom, symbolized as a wall, is revealed to us by the angel measuring it after the manner of a man, 144 cubits—thus finding it to be of perfect strength, as indicated by the square of twelve.

18. And this wall of defence, signifying the truth as proclaimed by the witnesses, is to be composed of the perfect light of God, and the kingdom is to consist of spiritual life shining with the glory of God.

19. The light of God, which is to constitute the defence of this kingdom of spiritual life in the new world, is to rest upon the work which was accomplished by the Lord through His servants. And the first and chief foundation upon which all must rest is the Lord Jesus Christ, and his finished work; the second is the testimony left by the twelve apostles, as witnesses to the finished work of redemption; the third is John the Baptist, who prepared the way for Jesus Christ; the fourth, the Old Testament Prophets and the testimony from God which they have left; the fifth, the kings of Israel and the service which they rendered to the Lord in the accomplishment of His work of redemption; the sixth, the Priesthood, as they typified a coming Saviour; the seventh, the twelve tribes of Israel, as they constituted the kingdom of Israel, out of which Christ came; the eighth, Moses, as the deliverer of the Israelites from under Pharaoh, and the lawgiver of Israel; the ninth, Joseph, the despised and persecuted son of Jacob, who delivered his brethren from famine, was the type of Christ, and the family from which Christ came; the tenth, Jacob, the father of the twelve Patriarchs; the eleventh, Isaac, the seed out of which the kingdom of Israel came; the twelfth, Abraham, the father of the faithful.

21. And the entrance to the spiritual kingdom is to be through Christ, as typically made known to the twelve tribes of Israel; and He will be found at each of the twelve gates; and the way of life in that city is to be most precious, and it will shine in the brightness of the glory of God.

22. And there will be no Church or special place of meeting with God in this great spiritual kingdom, which is to be in the midst of the new world, for the Lord God Almighty, and the Son of God, the Redeemer of the world, is to be the light of it;

23. And this is a spiritual kingdom, for the glory of God will lighten it, and the Lord Jesus Christ will be the light thereof.

24. And the nations shall walk in the light of Christ ; and the spiritual kings in the new world shall bring those who receive the light by them into this kingdom.

25. And the gates of this kingdom shall always remain open in the midst of perfect light, for there shall be no darkness there.

26. And those who receive both the Spirit and the truth of God shall bring all those who receive the light of God, and who will constitute the glory and the honour of the nations, into this spiritual kingdom.

27. And there shall in no wise enter into that great company of glorified souls any one that is stained with sin, or worketh abomination, or uttereth falsehood ; and none shall enter save those whose names remain written by the Lord in his book of life.

Part Fourth.

CHAPTER XXII.

THE HISTORY OF THE FATHER'S KINGDOM OF GLORY AS THE SOURCE OF SPIRITUAL LIFE AND STRENGTH.

1. And the angel then showed John spiritual life shining in the glory of God, and coming continuously,

as a flowing river, from the fountain of life in the kingdom of the Father and of his Son Jesus Christ.

2. And in the midst of the way of life, where the inhabitants of the spiritual kingdom walk, and on both sides of the river of life, stands Jesus Christ, giving the truth which was revealed to ancient Israel, and yielding the fruit produced by the Gospel, as proclaimed by his twelve witnesses; and He by his witnesses will bear fruit every month—that is all the year round—a continual harvest: and the Redeemed and glorified Saints, symbolized as the leaves of the tree of life, will be used by the Lord for the healing and bringing in of the nations.

3. And the consequences of sin shall not be found in the spiritual kingdom of the new world; for it is the abiding place of God the Father, and of his Son the Lord Jesus Christ; and the Saints as his servants shall serve Him in it.

4. And they, by the eye of faith, shall see His face; and the likeness of Christ shall be upon their countenances.

5. And there shall be no darkness in that spirit world; and its inhabitants will require no lamp, neither light of the sun, for the light of the Lord God will shine upon them; and they, being spiritual kings, shall reign for ever and ever.

Part Fifth.

The Angel's testimony as to the truth of the Revelation.

6. And the angel then said unto John—These sayings are faithful and true. And the Lord God of the spirits of the prophets has sent his messenger to

show unto his servants the changes which are coming to pass.

7. Keep these facts continually before you, viz.—that I come quickly; and that blessed are they who observe the sayings of the prophecy of this book.

John's closing attestation to the Revelation.

8. And I John was the witness who, while in a spiritual condition, saw all these scenes, and heard the words spoken. And when the whole was seen and heard, and when I had returned to my natural condition, I fell down to worship at the feet of the angel which showed me these things.

9. And the angel said unto me, and is still saying to the reader—See thou do it not, for I am a servant unto thee; and I have served, and do still serve thy brethren who are proclaiming the truth, and I am also a servant of all who keep the sayings of this book: worship God.

10. And he said to me, and is still saying to the reader—Seal not the sayings of the prophecy of this book: for the time now is, when this Revelation may and should be known.

11. It is the gospel time, and let him that desires unrighteousness after knowing the truth live unrighteously; and he who loves to be filthy, let him live filthily; and he who is righteous let him continue to do righteousness; and he that is holy let him live a sanctified life.

12. Have it continually before your mind that I come quickly, and have the Spirit of God with me, to give every one power according to his faith, to

enable him to perform the work he desires to accomplish.

13. I am: the First and the Last of beings, the Eternal One; I create and can destroy all created things.

14. Blessed are they who are made clean by the Word of God, that they may possess the spirit of life, and enter through Christ as the door into the spiritual kingdom.

15. For outside the kingdom are all the wicked—the sorcerers, the fornicators, the murderers, and every one that loveth and speaketh falsehood.

The closing testimony of Jesus the Son of God as to sending his Angel, and as to His own verity as being the Son of God and Saviour of the World.

16. I Jesus testify that I sent mine angel to make these things known unto you in the assemblies of my people. I am the Root of, and came from, the kingdom of David; the Bright Morning Star that arose in the hearts of men after Israel's night of darkness.

17. And the Spirit of God in the bodies of men, cleansed from sin, and adorned with the righteousness of Christ, are saying to the unsaved—Come; and the liberty given by Jesus to those hearing and desiring to know the truth is, that they say to those who have not so heard—Come; and every one that will, let him drink freely of the living water, Christ.

18. I, Jesus the Son of God, testify to every one who hears the sayings of the prophecy of this book—if any one shall add unto these, God shall add to him the plagues which are written in this book:

19. And if any one shall take away from the sayings contained in the prophecy of this book, God shall take every such one's part out of Christ, and out of the spiritual kingdom, and they shall have no share of the blessings which are made known in this book.

20. And the Son of God, who bore testimony to these things is still saying—Yea ! I come quickly. And the reply of every Saint is—So let it be; come Lord Jesus.

21. The grace of the Lord Jesus Christ be with all the Saints.—Amen.

Part Sixth.

SUPPLEMENTARY NOTES

ON

THE REVELATION.

1. *The Revelation: what it is.*

The Book of the Revelation is the key or guide to the Bible. It is given to enable men to read and understand the revelations contained in the Old and New Testaments; and reveals in perfect order all the great changes that are to take place in this world.

It is not a single statement which men are called upon to believe without sufficient evidence to satisfy them as to its authenticity and credibility; but it contains all the information necessary to constitute it a perfectly legal document in the sight of men, and gives a complete view of all the different conditions in which men are to live and act in this world. In each of the histories the same great changes are presented, and thus every part of The Revelation has concurrent testimony from all the different conditions of men at the same period of time to establish it. Surely this is perfect testimony, and well calculated to establish the truth and convince the reader.

And as the book of The Revelation presents all the great changes from the beginning to the end of the world, it is also The Revelation regarding all sections of the race of Adam, revealed under two divisions and under two great ruling heads. The one is under the Lord as its head, manifesting Christ, serving the living God, and preparing for His kingdom of glory. And the other division is like unto Satan, serving him in time, and being fitted for the company of evil spirits in the world of endless misery.

2. The Author, Revealer, and Receivers.

This book is a legacy given by God the Father to his Son Jesus Christ; hence God is the author.

It is a perfect gift to a perfect Son, and that loving Son of God received it from a loving Father to show it and make it known to those that serve Him.

The Revelation is therefore a legacy bequeathed to the children of God by Jesus Christ. It was first made known by the angel to the apostle John, and he has recorded the Word of God which Jesus gave unto him, and all the symbols or scenes that he saw, and we thus have The Revelation in possession.

3. Where it was written.

The beloved apostle John was banished to the Isle of Patmos because he served the Lord faithfully, but the Lord was with him in a very special manner, and gave unto him a complete and perfectly arranged revelation of all the great changes that are to take place in this world.

4. When it was written, and when it could be read and understood.

When the prophet Daniel received his part of the Revelation, and asked additional knowledge regarding the condition of the world at the end of the gospel age and of the end of the world, the angel said unto him, Go thy way, Daniel; for the words are closed up and sealed till the time of the end; but when John had received the complete revelation, the angel said unto him, "These sayings are faithful and true, . . . seal not the sayings of the prophecy of this book, for the time is at hand." It is thus evident that the time of the end had come when the work of redemption was finished, Jesus Christ ascended to heaven, and the Holy Ghost descended to this earth, the gospel preached to every creature (Col. i. 23), all the apostles dead save John, and the complete revelation given to him. And doubtless it was the death of all the apostles, and His return to meet John in Patmos, which Jesus Christ referred to (John xxi. 22), when in answer to the question by Peter, "And what shall this man do?" Jesus said—"If I will that he tarry till I come what is that to thee."

But as regards—

5. The date of the writing.

It must have been about the close of the first century before all these changes were accomplished; and the most reliable historical evidence of that period goes to show that the Apocalypse was written by John, about the end of A.D. 95, or the beginning of 96. This date then marks the beginning of the period when the

complete Revelation could have been read in the light of the Old Testament prophecies, and of the gospel of Jesus Christ, as recorded by the Evangelists ; and when the revelations in the Old and New Testaments could be seen in perfect chronological order, as arranged in the Apocalypse.

6. The Revelation given to John in the Spirit World.

It is plainly stated, and not revealed by symbols (Rev. i. 10 and iv. 2), that John was in the spirit, *i.e.*, in that condition in which he saw with the spiritual eye, and looked upon scenes in the spirit world, and not upon earthly scenes, although the things he saw were the symbols by which earthly scenes and changes are revealed. And whilst in this condition he saw what is revealed from the 10th to the 17th verse of the first chapter, and from the 2nd verse of the fourth chapter to the end of the book ; but he was in a higher condition of being, even having the wisdom and the power of the Son of God put upon him, as he wrote the Epistles to the Seven Churches (Rev. i. 17 and 18).

When the letters to the Churches were written, this power and wisdom seems to have been withdrawn from him, and he again became a man, seeing and hearing as in a spiritual body and world.

Not a little misunderstanding and confusion of interpretation has arisen from the readers and expositors of the Apocalypse having failed to observe and keep in view that John was in the spirit world, and had no connection with material things or time whilst he received The Revelation. This oversight has caused them to read the references made as to what John had,

seen, what was before him, and what he had still to see whilst in the vision, as the past, the present, and the future fulfilment of the prophecies. And this error is sufficient to render it impossible to read The Revelation in its chronological order, and if the harmony of its truth is not found The Revelation must remain unknown and its blessing be lost.

7. The four Apocalyptic Histories.

The Revelation is not one continuous and unbroken history of the race of Adam, giving one view of the units of the race, but it is divided into four parallel histories, viz.—1st, The Epistles to The Seven Churches, or a view of the Church in her seven conditions in this world; 2nd, The Seven Seals, or the six Dispensations of Grace, and the seven conditions of men in this world; 3rd, The Seven Trumpets, or the Histories of the seven periods, during which the men of the world rule over the people of God; and 4th, The Seven Vials, or the seven conditions of sin, and the consequences arising from sin, whilst the Churches and Gentile kingdoms are in alliance. These histories, with their prefaces and appended explanations, embrace the whole book, save the Salutation of John to the Saints under the kingdoms of this world, and the introductory and closing attestations and benedictions.

8. The order in which these Histories were given.

The Revelation is written in the order in which John received it. But the form in which the four histories are printed in the New Testament does not show their parallel order. Nevertheless, these histories, with

their prefaces and appended explanations, are so characterised in the Apocalypse, and marked off by the Great Author, that an intelligent reader, without being able to read the symbols and thus know the histories, could distinguish the one from the other, as has been done by the person or persons who (with a few discrepancies) have divided the book into chapters and verses.

9. *The Chronological Order of the events in the Histories, and the harmony of divine truth.*

It is only when the four histories are looked upon as lying side by side, and the conditions of men and the events as revealed in the histories are seen each at its proper date as they take place in time, that the harmony of the truth of The Revelation is to be found, and carried home to the reader by the testimony of the truth which God has given.

Many read The Revelation without perceiving the chronological order of the events; and not a few have written volumes, desiring to throw light upon Apocalyptic prophecy, who have not distinguished between the order of the histories, as given to John in the vision, and the chronological order of the events as they are to take place in time. As this distinction is important, it will be better understood by viewing the diagram. The chapters begin at the left hand side, and extend in succession along the top of the diagram to the right, dropping their histories downwards in parallel order. The order of the chapters is the order in which the histories were given to John in the vision; but the chronological order of the events in each history is from the date at which each history began, and takes its

place in succession downwards upon the diagram as time passeth. And it is by placing the concurrent events in these histories in exact parallel order that the harmony of divine truth is to be found, and the true reading established. But when these histories are read and expounded without respect to the chronological order of the events, The Revelation is thereby converted into a meaningless and unauthenticated tale, which in this condition becomes the basis or authority in God's Word for false teaching.

As an example of this, the resurrection and taking up of the Saints to meet the Lord in the air, is revealed in Scripture as to take place at the end of the after-Millennial period of trial, and at the beginning of the third Woe, or earthly judgment, for the rejection of Christ; and this is to come to pass at the close of the sixth age and end of this world (Rev. xi. 18, and Matt. xxiv. 31). Nevertheless, many Christians, advanced in the spiritual life, believe and teach that the rapture of the Church is to take place before the second Woe, or earthly judgment, for the rejection of Christ. This judgment is now pending and is about to overtake the existing kingdoms, at the close of this fourth age of the world. And this misreading, and transposition of the prophecy, from the end of the sixth to the end of the fourth age of the world, renders the revelation thus dealt with untrue, because, obviously, a prophecy read and applied to a period to which it does not belong will not be fulfilled. But although those who thus read and teach are the children of God by faith in Jesus Christ, and the advocates of the Cross, they are enemies to the deliverance of the Saints from under the kingdoms of this world, and to Christ's kingdom, by teaching the resurrection of

the Saints, and the entrance to the Father's kingdom of glory, to the exclusion of the gathering out of the people having Christ's name from all nations, to constitute His Millennial kingdom of peace and good-will to men upon the earth. The teaching of a pre-Millennial advent of Christ and resurrection of the just, leaves the Millennial and after-Millennial Saints without the promise of a resurrection, or even a gospel hope of putting on a glorified body, and seeing their risen Lord face to face in their Father's kingdom.

10. *The unseen Prophecy, and the consequence to the believers in Christ who reject it.*

The prophecy thus lost sight of is that which makes known the promises of the Lord to his own people during the 75 years of the Gentile conflict, and the world's greatest tribulation. These will be found as recorded (Rev. iii. 10; xiv. 14; and xviii. 4 and 5); and also as foretold by the prophets (Isaiah xlivi. 5-7; Amos ix. 11, 12; and Acts xv. 13-17). The consequence which is to overtake God's people, as the penalty due to the sin of unbelief in regard to this mode of constituting Christ's kingdom, is, that the unbelieving tenth of them are to remain and fall along with the Gentile unbelievers in Christ (Rev. xi. 13). And it is to this unbelieving tenth of his living disciples, after the removal of his Church, to whom Jesus Christ saith—"The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it."

11. *The Revelation written in symbolical language and parables.*

The Revelation being given for the benefit of all

mankind, during the gospel ages of this world, is not written in literal terms, which have a local import, and change with their use, and which only could serve a portion of those who speak the same language ; but the Lord in infinite wisdom has made it known by symbols and symbolical phrases which change not, and must have the same meaning wherever The Revelation is read and understood.

12. *The Key to the Symbols.*

The key is to be found in the Word of God, and the symbols used in writing the Apocalypse are all either explained in the book of Revelation, or used in the Old Testament prophecies, and in the gospels, in such a way as to show the correct meaning of the truth which they are used to reveal.

For example, a "horn" is the symbol used to denote a temporal king or ruler, as explained by the Angel to John, Revelation xvii. 12, and to the prophet, Daniel vii. 24. And the same symbol is also used in the gospel by Luke i. 69, to represent Jesus Christ as the spiritual king come to deliver and rule over His people.

A "mountain" is used to denote a kingdom either temporal or spiritual. It is used in this two-fold sense in Isaiah ii. 2, and is paraphrased thus—

Behold the mountain of the Lord
In latter days shall rise
On mountain tops above the hills,
And draw the wondering eyes.

The spiritual kingdom is thus presented to us as being as large as all the earthly kingdoms.

"A mountain burning with fire," Rev. viii. 8, symbolizes a kingdom being destroyed by sin ; or by

the judgment, *i.e.*, the consequences or penalty that accompany sin.

“Tails,” Rev. ix., is the symbol used to denote a people deceived by a lying prophet, and who by reason of false teaching are become false teachers, Isaiah ix. 15.

The “olive tree” was the symbol used by the Psalmist to represent the true believer in the house of God during the Old Testament period, as he said, “But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.” And “the two olive trees,” Revelation xi. 4, is the symbol by which the Old Testament believer is revealed as having the testimony of God the Father, and the hope in a coming Saviour, shining from him.

“The two candlesticks,” Rev. xi. 4, is the symbol used to represent the New Testament believer, manifesting the love of Christ in his heart, and the spirit of God by his life works, which are the two witnesses of God in man.

“My two witnesses,” Rev. xi. 3. The two witnesses of God the Father are the manifest love of Christ in the heart, and the work of the Holy Spirit, as demonstrated by the life of the believer; and these witnesses are revealed by different symbols under the different dispensations of grace.

Under the Old Testament dispensation they are symbolized as “the two olive trees,” and under the gospel as “the two candlesticks,” and thus what seems to be four witnesses (Rev. xi. 4) are the same two witnesses under changed conditions, and the two witnesses from the Father must be manifest in every child of God.

Jesus Christ, when on earth, distinctly made the

two witnesses known, which testify of Him, as being the Son of God and Saviour of the world, as He said, The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me; and the Father himself, which hath sent me, hath borne witness of me.

These then are the two witnesses—1st, The works He did when on earth, and 2nd, the testimony of the Father by all the words of life and truth which He gave unto Christ, and which He has made known by the gospels. By this analogy of the two witnesses in “The Son of Man” we are enabled to understand what constitutes the two witnesses in the believer, under the two dispensations of grace ; but Jesus Christ, when on earth, had also the direct testimony from God the Father, both at his baptism and on the mountain when He was transfigured, as the voice from heaven said, This is my beloved Son in whom I am well pleased, hear ye Him.

In like manner the two witnesses in the believer, under the law, were the manifestation of the living God as he kept the law, and the love which flowed from his heart, as he cherished and manifested the hope of a coming Saviour ; and the New Testament witnesses in the believer are the love of a crucified and risen Saviour in his heart, and the Spirit of God as manifested by his life.

“The holy city,” Rev. xi. 2, is the symbol of the chosen people of God, dwelling in his land, Isaiah lx. 14, and lxii. 12.

“The great city,” Rev. xi. 8, is the symbol given to represent the apostate Churches of the Roman kingdoms, including Palestine—Canaan.

“The great city,” Rev. xiv. 8, xvi. 19, and xviii.

10, 19, 21, is the symbol of the fallen Churches in the ten Roman kingdoms; but as these revelations are given to show the destruction of these Churches and kingdoms by sin, the land of Palestine is not included as in Rev. xi. 8, because, by the time that these revelations are fulfilled, Palestine will be enriched, separated from the rest of the world, will contain the Christians, and be protected by the Lord.

“The city.” Those at the present day who are trusting in Christ as their Saviour, but who disbelieve that they are the Israel of God under the gospel, heirs of the promises, and to be gathered from among the Gentile nations, and preserved by the Lord in the land of Palestine—Canaan—during the great tribulation which is coming upon the world to destroy the Gentile kings and kingdoms; and will therefore be lost with the Christ-rejecting Gentiles.

“Waters” is the symbol used to reveal those people who have combined the spiritual and the ecclesiastical powers, and are ruling the Church according to the principle and by the powers of the world; and the people who do this are diverse in nature, as the same water is different in quality, under different conditions.

The key to the symbol is in Revelation xvii. 15. “The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” In reading this symbol it must be observed that “the waters” are divided into three qualities:—1st, “sea” water, 2nd, “river” water, and 3rd, “fountain” water (Rev. viii. 8 and 10). These three qualities of water represent three classes of people, living under different conditions of relationship to the Author of their being.

1st. The "sea" water, Rev. viii. 8, is the symbol by which the heathen or lowest grade of human beings are signified. They dwell at the lowest level and the greatest possible distance from God; and neither know, fear, nor serve Him.

2nd. The "river" water is the refuse of the fountain water. When the fountain water has been used for every beneficial purpose what remains passes away, rolling by its own weight down to the sea level, and we are thus enabled to see that the river water is the symbol by which the peoples, and nations, and tongues are revealed, who profess to have faith in Christ, but having rejected his law are gliding like the water of a river unconsciously down with the tide of the world into heathenism.

3rd. The "fountain" water, being the purest, richest, and most valuable, is the symbol given to represent the highest condition that men can attain to, as fallen beings, without becoming spiritually alive, and thus new creatures in Christ. This water finds its way through the sand and mineral substances that are deposited in the earth, and is purified and enriched with vitalizing qualities as it passeth, and is thus the symbol of the penitent sinner enriched by the gospel and ready to receive Christ. When he does this he immediately ceases to be symbolized as water, and is then revealed as becoming "blood," that is, a living spiritual being, made alive by Christ. The spiritual truth, or the living fountain by which he was made alive, came to him from God by men during the ages that are past, according to God's providence, just as the sea water finds its way from the bed of the mighty deep to the sides of the craggy mountains, and to the

hills and vales, to sustain the living tribes. They drink and are refreshed, and a portion of the fountain water is transformed into "blood;" and so it is with the water of life, it is running out from the throne of God, and of the Lamb, and every man who drinks receives spiritual life.

"Blood," Rev. viii. 7 and 8, xi. 6, and xiv. 6, is the symbol of men made alive by the Spirit of God.

These are a few of the Apocalyptic symbols, and the rule by which they must be read in order to be understood; but to read or interpret them in any other light is to destroy The Revelation.

It must also be observed that a local term, when used as a symbol in writing The Revelation, has more than a local signification; and to limit the prophecy to the country or kingdom in which the symbol is located is to reduce The Revelation to its smallest limit, and to hide it as much as possible without destroying it entirely.

The following may be taken as examples of this. First, "the seven Churches which are in Asia" is a symbolical phrase, presenting to view the whole or complete Church in the Gentile world, from the time that John wrote the Apocalypse to the end of the world. In any other sense The Revelation would not only be limited in extension of view and in blessing to man, but also in glory to God. If this phrase is read as literal, then the scale of reduction would be from that of the world to the dimensions of Asia Minor. Again "the river Euphrates" is used as a symbol to reveal a class or changing standard of people, viz., the men of the world who have a knowledge of the gospel, but are living without Christ as their Saviour, and moving away

from God towards heathenism, as the river glides from a higher to a lower level, and ultimately becomes a part of the "sea," which is the symbol used to reveal heathenism. So the kingdoms of this world will in a few years reach a state of heathenism, constitute the heathen world, and be destroyed by their own hands, as the consequence of sin, as the Antediluvians were by the flood, and the citizens of Sodom and Gomorrah with fire from heaven. And as the Gentile kingdoms are constituted by the class of men symbolized as river water, so the "drying up of the river Euphrates," as a symbolic parable, signifies the drying up or losing of the power of the kings to rule their subjects in the Gentile kingdoms. Doubtless the river Euphrates has been chosen as the symbol, because the extinction of the Turkish Power was necessary to permit Palestine to be prepared for the return of the children of God in Christ, symbolized as "the kings of the East."

As another illustration of this, the term "Babylon," when used in the Apocalypse, is neither used to make known the history of the ancient city in Chaldea, nor the history of the world during the period that the power of the Babylonian Empire was supreme; but it is used as a symbol to reveal the history of the kingdoms of this world that are soon to come to confusion and destruction by reason of sin, as did the ancient builders of the tower of Babel, and the power of the Babylonian Empire. This time of confusion and destruction, when the Gentile Churches and Kingdoms are to be one Babel in the world, is, when the world as *the great city* is composed of, and ruled by, three classes of evil spirits after the Church or body of Christ has been taken out of the way (Rev. xvi. 19, and 2 Thess. i. 7). And

both these symbols are so qualified by the words *the great* river Euphrates is dried up, and Babylon *the great* is fallen, as to show in the one case that it is the great ruling power of all the kingdoms which is being lost, and in the other that it is all the kingdoms of the Gentile world that are to fall when their power to rule is gone.

13. *The consequences of misreading the symbols.*

To misinterpret, or to read the symbols in the light of the theories of men, or as literal expressions of Divine truth, is not only to lose the personal blessing, but to obscure and destroy The Revelation, and thus frustrate the end it was given to accomplish, and to substitute a false teaching for the Revelation.

As an example of this, the intelligent reader will perceive that the word "heaven" (Rev. xii. 7-9) is generally read in the literal sense, and is understood as signifying the spiritual kingdom of the Father, in which the risen and glorified bodies of the Redeemed are to dwell after the resurrection. This conception has given rise to the unholy and God dishonouring teaching that Satan came into existence, lived and fought for the mastery, was cast out of the Father's kingdom, and sent down to this world to pervert the truth, and torment the race of Adam ; whereas, when heaven is understood as a symbol of that kingdom as a place, and a condition in which God is to dwell and rule in the hearts of believers and amongst men, then the false teaching disappears, and the Revelation is seen in the light of God's Word, and the reader is enabled to praise His name, and enjoy the blessing.

This reading of the symbol is also in accordance with the teaching of Jesus Christ when on earth, as he said—Repent, for the kingdom of heaven is at hand. And when redemption was about to be accomplished, and Satan's kingdom and power to rule in the hearts of mankind overthrown, he also said—Now is the judgment of this world ; now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. And again He said, when answering the Pharisees—The kingdom of God cometh not with observation, for behold the kingdom of God is within you.

14. *The Apocalyptic numerals.*

“Seven” indicates completeness, even the fulness and completeness of all that is worldly and sacred. In this respect it consists of two numbers, 3 and 4. Three enumerates the fulness of all that is sacred, permanent, and eternal—the Father, Son, and Holy Ghost ; and four sums up the fulness of the present World Powers. The four Empires of the Gentile world, and the fourth divided into seven heads and ten horns, is the fulness of the Gentile world power ; and the four destroying angels of the sixth trumpet (Rev. ix. 15), being the four great world powers which represent the ancient Empires at the present day, sum up the fulness of the Gentile world power. And when these have filled up their measures of iniquity, and destroyed each other, this will be the fulness of the work of the Gentile world powers, and the fulness of that which is sacred will remain after the fulness of the Gentile kingdoms has passed away.

There are *seven epistles*, and “Seven Churches :” a letter to each Church, and a Church equal in length of

time to every condition of the world rule. "Seven Seals" upon seven books of records, thus showing the full and complete record of man's work under the six dispensations of grace; and the names of the redeemed in the book of life. "Seven Trumpets," or a complete historic view of the world under the different forms of rule as kingdoms. "Seven Vials of wrath," or the complete measure of sin, and the consequences of that sin in the Churches amongst the Gentile kingdoms.

This term is also used in the same sense in the records of God's works of creation and providence. The Creator accomplished the work of creation in six days, and rested the *seventh* day: Enoch was the *seventh* generation and vessel from Adam which contained the promised seed; and he walked with God, and entered into the final rest without suffering death. The Lord commanded all the clean beasts to go into the ark in *sevens*, six of each kind for replenishing the earth, and the seventh to be offered as a sacrifice to the Lord. In these illustrations the seventh part was the Lord's.

In Pharaoh's dreams, *seven years* of plenty and of famine indicated that the fulness or completeness of the years of plenty was sufficient to preserve God's chosen people and seed in Egypt, when they would have been destroyed by the fulness and severity of the seven years' famine in Canaan.

Seven years was the complete period of a Hebrew servant's bondage; and the *seventh year* was also the Sabbath or year of rest to the land.

Seven years of Sabbaths, or forty-nine years, and then the fiftieth year was a jubilee to the world, and men were neither to sow nor reap under the Mosaic dispensation.

Seven days was the perfect feast of unleavened bread under the law, being the type of the full and complete feast upon Christ, as “the bread of life” under the gospels.

Seven weeks of harvest, and then on the fiftieth day the two loaves of leavened bread were presented unto the Lord at the feast of Pentecost, which is the type of the new man under the gospel having received Christ, fed upon Him, and then sealed by the Holy Spirit coming upon him.

Seven priests, bearing and sounding *seven trumpets*, and marching round Jericho once a day for *seven days*, was the complete means used by God for demolishing the walls of Jericho.

Seven altars, *seven bullocks*, and *seven rams* was the complete sacrifice offered by Balaam, when God met him three times and blessed Israel.

Seven bullocks and *seven rams*, as offered by Job, was the perfect and acceptable offering unto the Lord for the sin of Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.

Seven bullocks and seven rams was the sacrifice typifying completeness of sacrifice, as offered by the Levites when God enabled them to bear the ark as they brought it from the house of Obededom to the city of David.

Seven bullocks, seven rams, seven lambs, and *seven he-goats* was the sacrifice offered by Hezekiah as the type of completeness for the sins of all Israel, divided into four classes: 1st, Those in Israel who neither believed in the promised blessing, nor kept the commandments of God; 2nd, Those who knew the commandments, but sinned with their wicked king, Ahaz; 3rd, The young believers in the promised blessing who had also sinned;

and 4th, Those who believed in the promised blessing in Christ, but had turned away from serving the Lord to serve Satan.

Seven days' holy convocation, seven special offerings, and seven days of a feast unto the Lord (Numbers xxix. 12-34) is a most important view of completeness, as taught by the types. These seven offerings during the seven days is the type of the full and complete sacrifice of the flesh or Old Man. He is presented as six times offered, that is once a day upon the altar of the Lord, and a bullock, as the type of the Old Man, is offered or cast away at every offering, and when the seventh day's offering is made, which is the complete and final sacrifice, then, as the type of complete surrender, the remaining *seven bullocks* of the thirteen were offered unto the Lord as the complete offering, and by this offering they were taught under the law what we learn under the gospel by being crucified with Christ.

Seven lambs is the type of completeness in Christ, as the children of God are complete when the eighth or consecration offering is made (Num. xxix. 36).

Seven pieces, consisting of five loaves and two fishes, indicate the completeness and fulness of the store out of which Jesus Christ fed the five thousand, and left over twelve baskets full, which is a full and complete measure to each of the tribes of Israel, and is therefore the type of a sufficiency of the bread of life to his ancient people, who might live after he had ceased to distribute the gospel.

Seven loaves and a few small fishes was the fulness and completeness of the store of bread with which Jesus Christ, in his second miracle of feeding, fed the four thousand ; and

Seven baskets full symbolizes the completeness of the provision which the Lord has made for spiritual truth to all the Gentiles, beyond those that received from Him when on earth, or that might live after He had ceased to proclaim the gospel and Himself as the bread of life.

Seven lamps is the symbol given to present the perfect light of God as in the Church.

Seven spirits before the throne of God indicate the perfect spirit, which is the Spirit of God.

Seven stars symbolize the perfect Light of God, as seen in the members of Christ's body—the Church.

Seven eyes, the complete or perfect sight, as given by the Spirit of God to His faithful servants.

Seven Churches, which are in Asia, the complete Church or all the believers in Christ, in the midst of the kingdoms of this world.

Seven times is the fulness of time, and is the term used by Moses to indicate the completeness of the period of time during which God's people Israel are to be over-ruled by the powers of this world, as a consequence of their sin.

“Seven times” is also given by the prophet Daniel as the prophetic language used to reveal the period of Gentile power. “A time,” as a prophetic numeral indicates 360 years of 360 days to each year, and 7 times 360 is 2520 years, and this is the length of the period of Gentile power, and when completed is called in scripture the fulness of the times of the Gentiles. This period began when Nebuchadnezzar took the kingdom of Judah, carried the holy vessels and the chief men of Israel to Babylon, and did away with the daily sacrifice. These are the marks by which the beginning of the period of “seven times” is made known, and as this

took place about the beginning of August, 606 B.C., the period ended with July, 1878.

15. The ten measurements given to establish the times of the Gentiles.

As this period of "seven times" is the Gentile period of power, and also the period during which the people of God are under the World Powers as the consequence of sin, the Lord has given us many revelations regarding it; and also a two-fold view of the conditions of men, along with a two-fold measurement of the period. In this detail of the conditions of men He has given us eight measurements, in addition to the two first, and complete, as given by Moses and Daniel. And these measurements are divided by The Revelation into two classes, the one has reference to God's own people, as they serve Him under the rule of the kingdoms of this world, and the other is in regard to the men who constitute the kingdoms of this world.

16. The five measurements given in relation to God's people.

1st. The *seven times* (Levit. xxvi.) as the complete period during which God's own people were to be, and have been, over-ruled by the World Powers.

2nd. *The 1260 days* (Rev. xi. 3) of witness bearing by his ancient Israel, under the World Powers.

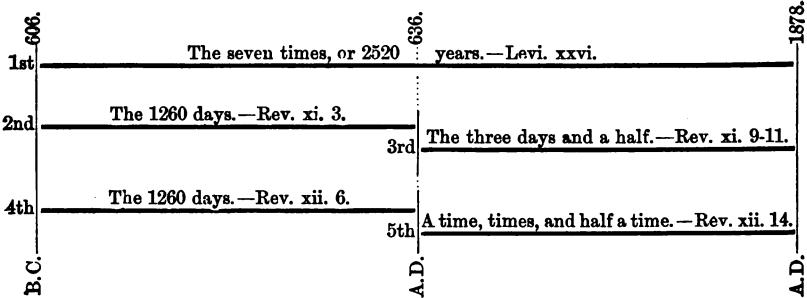
3rd. *The three days and a half* (Rev. xi. 9, 10) during which ancient Israel has been dispersed among all nations without spiritual life.

4th. *The first 1260 days* (Rev. xii. 6) during which the truth and God's ancient people of Israel were preserved in the Gentile World as they witnessed for God.

5th. The *time, times, and half a time* (Rev. xii. 14) is the second half of "the times of the Gentiles," and the period during which both the Word of God and the witnesses for Christ have been of the Gentiles, and preserved by the Lord whilst the man of sin has been both ruling the Kingdoms and speaking blasphemies in the Churches.

It will, however, be easier to view these measurements when they are placed side by side in chronological order, as indicated in the Revelation. The arrangement is as follows:—

No. 1.



When these periods are thus put in order it is seen that the first measurement of *seven times* began 606 years before Christ, and extended down through the whole period of 2520 years, as foretold by Moses, and ended with July, 1878.

The second measurement, being *1260* prophetic days, is the scale used in this prophecy for 1260 years, and is therefore equal to the first half of the former measurement, and ended in A.D. 636. The third measurement given, being *three days and a half*, or three times and a half, is also 1260 years, and these two

measurements added together are equal in length to the first, but are given in two parts to show the two conditions of God's ancient people Israel during the times of the Gentile power. The period is now fulfilled, and the two conditions of ancient Israel are standing facts by which we are enabled to read and understand the prophecy.

The fourth measure is likewise 1260 years, and the fifth is *a time, times, and half a time*, or a time = one year of 360 days, two times = 720 days, and half a time = 180 days; being altogether 1260 prophetic days, or 1260 years. These two measurements added together are also equal to the first measurement of seven times.

By the arrangement of the prophetic periods we see that these five measurements form three complete lines, equal in length, each being 2520 years. The first shows the complete length of the period during which God's own people have been over-ruled by the men of the world; the second reveals the two conditions of the ancient people of Israel during this period; and the third makes it known that the truth and the chosen people of God, under the law and also under the gospel, have both been preserved amongst the Gentile kingdoms during the times of the Gentiles.

17. *The five measurements given in relation to the men and kingdoms of this world.*

1st. The *seven times* is the measurement given to reveal the times of Nebuchadnezzar's "great image" (Dan. ii.), and the times of the Gentile kingdoms, of which Nebuchadnezzar as king of Babylon was the type (Dan. iv.) This is also the measurement of the period

of "the four beasts" given to symbolize the four Empires of the world (Dan. vii.)

2nd. Is a *time, times, and the dividing of time*, or 1260 years (Dan. vii. 25), and this measurement is given to reveal the fact that the power of the three kingdoms or "little horn" (Dan. vii. 8 and 24), called also in Revelation xiii. 11, "another beast," was limited to this last half of the times of the Gentiles. And as this little but strong kingdom came out of the Roman Church, which is symbolized as the "earth," we are taught that these 1260 years are the last half of the times of the Gentiles.

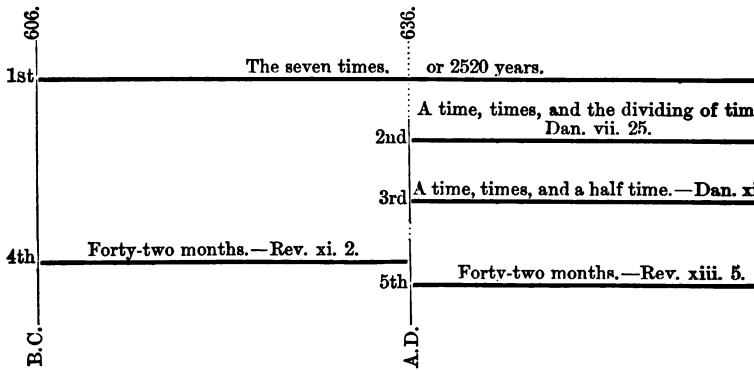
3rd. Is the *time, times, and half a time*, or 1260 years (Dan. xii. 7), and is the measurement given to make known the end of the prosperity and stability of the existing kingdoms of this world. As this period ended with July 1878, we live in the time, specified by the prophet, when many shall be purified, and made white, and tried; and also when the wicked shall do wickedly; and when none of the wicked shall understand; but when the wise shall understand the revelations given by God.

4th. Is *forty-two months* (Rev. xi. 2), and is given to reveal the length of the period during which the Empires of this world ruled over the ancient Israel of God whilst they proclaimed the truth. This measurement is therefore that of the first half of the times of the Gentiles.

5th. Is also *forty-two months* (Rev. xiii. 5), and is given to make known the period during which "the man of sin" is to rule the Kingdoms, and teach blasphemies in the Gentile Churches. This revelation also shows that it belongs to the period of ancient Israel's spiritual death, which is the last half of the times of the Gentiles.

The chronological order of these revelations and measurements is as follows:—

No. 2.



On viewing these lines of measurement in their revealed order it will be seen that they represent a period of 2520 years, commencing B.C. 606, and ending A.D. 1878; and that in the fourth and fifth lines the two measurements of 84 months added together are equal to the "seven times" measurement which forms the first line. The length of the period is thus established by the equal lengths of these two measurements. It is also seen by the prophecy, of which the second measurement forms a part, that the special work of the "little horn" caused the prophet Daniel to receive and give two measurements relating to the last half of the times of the Gentiles. The second line of measurement upon the diagram is given to reveal the period of power and work, and the end of the Protestant kingdoms symbolized as the "little horn;" and the third line is given in the prophecy which makes known the condi-

tion and end of the whole kingdoms, at the close of the last half of the times of the Gentiles.

An important truth is learned by comparing the prophecies contained in the second and fifth lines. In the second line the prophecy and length of the period is given to show the end of the work of the "little horn" or Protestant Churches and Kingdoms ; and in the fifth line the prophecy and measurements are to make known the condition, work, and end of the Roman Church and Kingdoms, after the death of the witnesses amongst God's ancient people, and during the last half of the times of the Gentiles. These Churches and Kingdoms exist, live side by side, do their work during the same period of time, and are to end together. They are also both to do the same work. The prophet Daniel (vii. 25) when revealing the work of the little horn, saith, "he shall speak *great* words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws ;" and in the Revelation (xiii. 12) we read that "he exerciseth all the power of the first beast that was before him"—that is, of the Roman Church and Kingdoms—and causeth the earth, and them which dwell therein—that is, the members of the Churches that are allied to, and trusting to, the power of the Protestant kingdoms for protection to worship an earthly power, as the head of that Church, as did the Church in the Roman Empire before Christ came.

The Roman and Protestant Churches and Kingdoms are thus characterised and identified as one in their great work, the difference being that the Protestant Kingdoms serve the Lord by keeping the Roman Churches and Kingdoms in check, thus securing

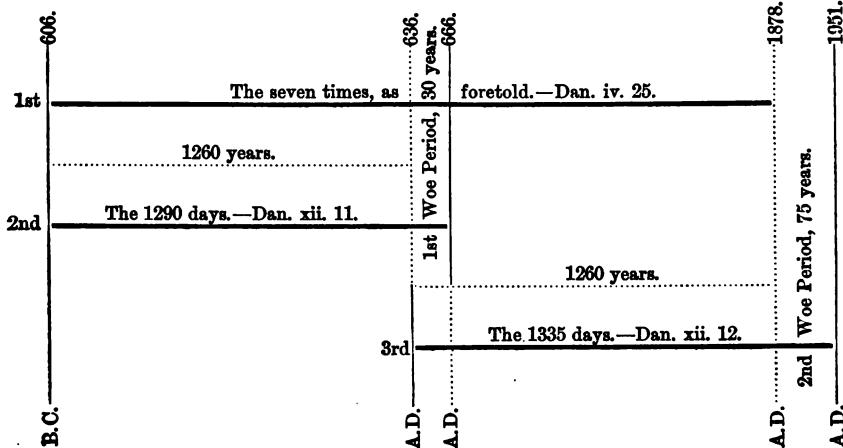
religious liberty to the true worshipper of God; but the Protestant Churches have not served the Lord by their teaching (Rev. xiii. 11), and therefore both the Protestant Churches and Kingdoms are hastening together to destruction, along with the Roman Churches and Kingdoms.

We have now seen the prophecy of the "seven times" by Moses, and as revealed in the dreams and visions to Daniel, and the complete revelations pertaining to the "seven times" of the Gentiles, as made known to John, and recorded in the Apocalypse, all fulfilled. We are also permitted to live at the time, and thus to stand upon the threshold, of another condition of the world; and as we look around many are running to and fro, and knowledge is increased. These are the marks given (and they are certainly visible at the present day) by which the condition of the world is made known at the close of the times of the Gentiles. Nevertheless, all who know not the Revelation regarding the Gentile conflict are in perfect darkness as to the future, and can even yet only say, as did the prophet, Lord, what shall be the end of these things? The Lord's answer to Daniel must be our answer, and it is this:—From the time that the daily sacrifice was taken away by Nebuchadnezzar until Mohammedanism was established in the Holy Land, was 1290 years (Dan. xii. 11). The last thirty years of this period is the time during which Mohammedanism was established in the Holy Land; and we thus find that the first woe, or Jewish judgment, came upon the ancient people of Israel as the consequence of having rejected Christ as their Saviour, and that that judgment was the establishing of Mohammed as their prophet, priest, and

king, in the place where the Lord Jesus Christ should have been worshipped as their Lord and Saviour. The worship of Mohammed, and the exercise of Mohammedanism as their rule of faith, will continue (although not in Palestine) 1335 years (Dan. xii. 12), as was also revealed to the prophet Daniel. This period of 1335 years commenced at the time when Mohammedanism began to be "set up," which was at the death of the witnesses amongst God's ancient people Israel; and as this date was A.D. 636 the end of Mohammedanism will be in the year of Our Lord, 1951. We thus find that there is to be 75 years between the end of the *seven times* and the beginning of *Christ's kingdom*. But these two judgments, and their places in time, will be more distinctly understood when the measurements are viewed in chronological order along with the "seven times."

The chronological order is as under:—

No. 3.

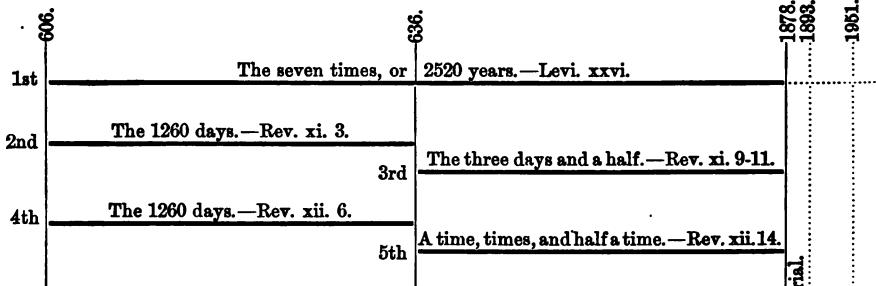


When these two measurements are placed parallel with the 2520 years, or “fulness of the times of the Gentiles,” the periods and lengths of the first and second Woes are seen at a glance. As the first Woe was to be established by the end of 1290 prophetic years, from the time at which *the daily sacrifice* was taken away by Nebuchadnezzar, B.C. 606, this period ended in the year of Our Lord, 666 ; and as it began with the times of the Gentiles, and is thirty years longer than the first half of the Gentile period of power, the judgment began to be established in A.D. 636, and was finished, that is “set up,” or established by the year 666. This was the period during which Mohammedanism was established in the Holy Land. History tells us that in this period the Jewish synagogues were demolished, and mosques built in their stead all over Palestine.

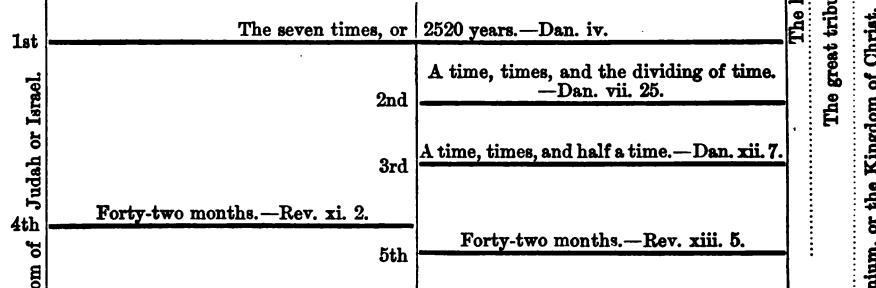
The establishment of this judgment is described by the words of the Angel of the Lord to Daniel as the abomination that maketh desolate *set up*; in the gospel by Matthew, as the abomination that maketh desolate *standing in the holy place*; and in the gospel by Mark it is characterised as *standing where it ought not*. These three revelations agree as to the establishment of Mohammedanism; nevertheless each presents its own special view of truth, and the whole truth is only seen when the three revelations are viewed as one whole. The first gives the length of the period within which it would be established; the second shows that it is to be in the “Holy place”—that is God’s own land; and the third, that it is to stand in the place of Christianity, which has a much wider basis than Palestine.

As the first woe is revealed by adding its length to the end of the first half of the seven times of the

No. 1. (*See page 161.*)



No. 2. (*See page 164.*)



No. 3. (*See page 167.*)

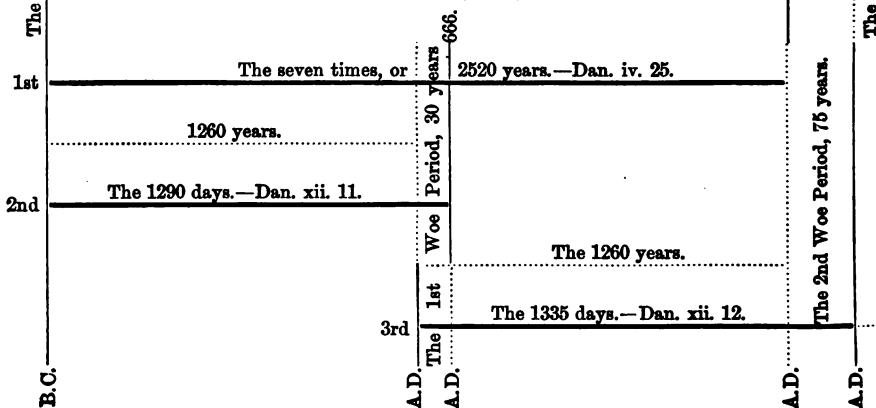


DIAGRAM OF MEASUREMENTS OF THE TIMES OF THE GENTILES.

Gentiles, so also is the period of the second woe made known by adding its length to the second half of the times of the Gentiles, and as the last half of the times of the Gentiles is 1260 years, and the period of 1335 years is 75 years longer than the 1260, the Lord has revealed that the Gentile conflict is a period of 75 years; and as the second half of the Gentile period began A.D. 636, and ends in 1878, so the Gentile conflict will begin in 1878, and end in the year of Our Lord, 1951. As the first judgment fell upon God's ancient people for rejecting Christ as their Saviour, so now the second judgment is about to fall upon the unbelieving and Christ-rejecting Gentiles.

Having thus seen the above twelve measurements arranged in detail, let us now view them all side by side so as to see at one view how minutely the Lord has given the same measurements, under all the different conditions in which his people are to live, in order to settle beyond the possibility of a doubt the period of *the times of the Gentiles*, and the first and second *woes*. (*See diagram on opposite page*).

When thus viewed it will be seen that these measurements, as given in the Revelation, show the length of the period between the ancient Kingdom of Judah, or Israel, and the Millenium, or Kingdom of Christ, to be 2595 years. The last 75 years of this period is the Gentile conflict, and the closing scene of the Gentile Kingdoms.

The unbelieving Jews under the gospel clung to the law of Moses, which could only condemn them, and practised a ritual which pointed to a coming Saviour after He had come and finished His work of redemption. It was their unbelief in a Saviour, whilst they lived in

the midst of gospel light, that caused their weakness and alienation from God, and they are suffering under it to this day.

The gospel feast has been spread before the Gentiles, in all its fulness, by the Word of God being in their possession during the spiritual death period of ancient Israel, and the Gentiles of the kingdoms of this world are receiving the gospel as a law or rule of life, and are endeavouring to obey it, and thus be Christ like, but they will not surrender, as the sinner and servant of Satan, and become as little children in Christ, and serve the living God.

This, as in the case of God's ancient people, is the source of Gentile weakness. It is causing men to traduce the gospel teaching as a rule of life, and to adopt the law of the flesh as the principle of business instead of the law of Christ, which is love, and the coming judgment is the consequence. That judgment, as revealed in scripture, is to be the men of this world destroying first the institutions of this world, and then themselves, until both are extinct. It is this mode of destruction which has caused the coming judgment to be characterised as the time of trouble, such as never was, and never will be again, in this world.

As Romanism and Mohammedanism have both been doing their deadly work against the cause of Christ during a period of 1260 years, we have entered upon the seventy-five years of conflict. This period is divided in the Apocalypse into two parts, and each has its own special part of the great work of destruction to perform.

The first part of the Gentile conflict is called in the Apocalypse the hour of trial (Rev. iii. 10), and its work

is to destroy all the means by which men are worshipping the world ; all power to rule in Church and State, save by the sword ; and to separate for ever between the saints of God and the men of the world. The second part is called in Scripture the great tribulation, and the work of this period is that of the lost in the Gentile kingdoms left to abuse and destroy each other.

18. *The hour of trial.*

(See diagram, opposite page 169.)

An hour is the 24th part of a day, and a day in prophecy is the scale used to indicate a year ; and as a prophetic year is 360 days, so the 24th part of 360 is 15, and a prophetical hour is therefore fifteen years. If then the fifteen years of trial began with the month of August, A.D. 1878, the period will end with July, in the year of Our Lord, 1893. These fifteen years being added to "the times of the Gentiles" is an hour of respite, and a period of mercy, even the last period in which the last offer of mercy will be made to those that are living without Christ, having a knowledge of the gospel, but trusting in the mercy of God and the strength of the kingdoms of this world for salvation and protection.

This "hour" is presented in four distinct revelations. First, in the Epistle to the Church—Philadelphia—as the hour of trial during which the Lord is to preserve his Saints (Rev. iii. 10); second, as the period during which the kings lose all power over their subjects, save by the sword (Rev. xviii. 9 and 10); third, the period in which all merchantmen cease to buy and sell (Rev. xviii. 11-17); fourth, the period

during which all men cease to make rich by trading by sea (Rev. xviii. 17-19).

These revelations are given to make known the downfall of the Gentile Church and World Powers, called "Babylon the great," as the kings, the merchantmen, and all who traffic by land and sea are represented as ceasing to rule, and trade, mourning, and confessing that all their power and riches have come to nought in these fifteen years.

In these four views of the conditions of men during the present "hour of trial" there is first a promise of protection to the Lord's own people; second, the last offer of mercy and of deliverance pressed upon those that constitute the Gentile Churches and Kingdoms; third, the kings in the midst of their people with no power to rule save by the sword; and fourth, all merchantmen of every kind and distinction obliged to abandon their posts, and mourn over the loss of all worldly gain. But the revelation regarding this period of judgment and mercy, mingled together, is not limited to the Apocalypse, but is also made known by the Old Testament prophecies.

19. The promise of protection during the hour of trial.

The Lord, by the mouth of His prophet Isaiah (xli. 10-16), saith, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

"Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought."

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

"Behold, I will make thee a new sharp thrashing instrument having teeth: thou shall thrash the mountains, and beat them small, and shalt make the hills as chaff."

"Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

20. *Prophetic language under the Old and New Testament dispensations.*

Here it must be observed that the Old Testament prophecies are written in the Old Testament language, and if fulfilled during that dispensation the language used points to ancient Israel who obtained that name by being descended from Jacob or Israel, and because they constituted the kingdom of which God was king, and believed in the promised blessing by the Saviour. But if fulfilled under the gospel dispensation of grace, then the language has as correct and truthful a meaning under this age as the bygone, for the Lord says:—"I am the Holy One of Israel: I change not." He is the Holy One in the midst of His people under every dispensation of grace, and the name "Israel" belonged to all who believed in the promised blessing, and obeyed the commandments of God under the bygone dispensation,

and who trust in Christ as their Saviour, and love and serve God under the present.

Jacob only got the name Israel after he wrestled with the angel until he became weak in himself, and used the little strength he had in clinging to the angel till he blessed him. In the same way the Israel of God, under the law, were those of the descendants of Jacob who like him felt their utter dependence upon God, believed in the promised blessing, and obeyed the commandments; but those who believe in Jesus Christ as their Lord and Saviour, and love and serve God, are the Israel of God under the gospel dispensation. Therefore in every unfulfilled Old Testament prophecy in which the name Israel is used, that name must be read in the light of the gospel. In doing this Paul said, as he preached the gospel to the descendants of Jacob, "they are not all Israel which are of Israel," thus signifying that they were not all the children of God in Christ who were descended from Jacob. He said also "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." And again, as he proclaimed the mark of identity by which Jew and Gentile are known as the "Israel of God," under the gospel, he said—"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." We are thus taught that the *Israel of God*, at the present day, are those, whether Jew or Gentile, who are Christ's. The Gentiles, therefore, become the seed of Abraham, and heirs to all temporal promises and blessings by having received Christ as

their Saviour; and they also became joint heirs with Him of all spiritual and eternal blessings by being in Christ, and thus Sons of God.

21. The promise of deliverance to the Saints before the great tribulation.

The Lord has not only promised to protect his true followers during the period of trial which has dawned upon the world, but in love He has promised to deliver them out of it before the great tribulation. Therefore the last great change which He has foretold, as to take place previous to the close of this hour of trial, is that of the gathering out of the people having *His name* from among the men and kingdoms of this world, and leading them safely to the land which God gave in promise to Abraham for them. In the Apocalypse (xi. 12) this deliverance is made known by symbols as written. “And they heard a voice from heaven saying unto them, ‘Come up hither,’ and they ascended up to heaven in a cloud; and their enemies beheld them.” And again (xviii. 4) John heard another voice from heaven saying, “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This order of removal is in accordance with the promise given to his people by the prophet Ezekiel (xxxvii. 12-14), as the Lord saith—“Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that

I the Lord have spoken it, and performed it, saith the Lord."

The Lord has thus made it known that it is not the unconverted descendants of Abraham that are to be delivered, as would have been the case had this prophecy been fulfilled under the Old Testament dispensation, but that it is the whole Israel of God—all that are in Christ under the gospel, both Jew and Gentile, and the order of resurrection and deliverance is—

1st. They are to be awakened and taken from the graves of spiritual death, in which they are sleeping.

2nd. The Lord is to put His spirit in them; and

3rd. When they are thus made alive He is also to place them in the land which He calls their own. It is theirs, because He gave it to them in promise, and His promises are all yea, and amen.

The deliverance of Israel under the gospel, or the people which the Lord, by the Holy Spirit, is in the meantime taking out for *His name* is also revealed (Isaiah xliii. 5-7)—“Fear not; for I am with you: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *Even EVERY ONE THAT IS CALLED BY MY NAME:* for I have created him for my glory, I have formed him; yea I have made him.”

This deliverance of the Saints from under the Gentile kingdoms was also seen and acknowledged by the Apostles, when they reasoned together as to whether the Gentiles should receive the gospel without being circumcised. When Peter had testified that God had also given to the Gentiles the Holy Ghost, and when

all "had held their peace James answered, saying, Men and brethren hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them A PEOPLE FOR HIS NAME. And to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up ; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts xv. 13-17).

Nor is the gospel without its testimony in regard to this hour of trial and the deliverance of the Saints. It is presented to us as "midnight," or hour of greatest darkness, in the parable of the virgins. This spiritual darkness is to precede the deliverance of the Lord's own people (Matt. xxv. 1-13). It is also during these fifteen years that the cry is to be heard by the sleeping myriads, "Behold, the bridegroom,"* that is, look upon Christ dwelling in the hearts and ruling His people ; go ye from among the men of the kingdoms of this world, and be joined to Christ.

At the tenth verse, we have also a view of the removal of the Saints to the land where the marriage supper is to be enjoyed by the people having Christ's name, after the door is shut against all who profess to be Christians, but live without Christ. And the Lord by the prophet Ezekiel (xx. 33 and 34) has made it known how He is to separate and gather out the people having His name from among the Gentile nations, as He saith, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury

* See Note 30, page 191.

poured out, will I rule over you: And I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." In verses 35 to 38, He has made it known how He is to distinguish between his true followers and professors, as He saith, "And I will bring you into the wilderness of the people," that is a place of spiritual darkness and barrenness amongst the Gentiles, and not a desert and barren place of the earth—"and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from amongst you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." This same important truth is also taught by the apostle Paul in his second epistle to the Thessalonians ii. 7, 8, where it is stated that it is the Spirit of God in His Saints that is to hinder the dark and mysterious work of iniquity in the kingdoms of men until the Saints are removed to the place which the Lord has gone to prepare for them; and then shall the "lawless ones"—men acting without law—be seen in the Gentile kingdoms, whom the Lord will leave till they destroy each other, as foretold in his Word.

22. *The preparation of the land for God's people.*

The Lord has not left His followers without a promise in regard to a place of safety during the coming

tribulation, which has now cast its shadow over the sin-blighted kingdoms of the Gentiles. When on earth He said, "I go to prepare a place for you;" and He also said, "Heaven and earth shall pass away, but my words shall not pass away." What better security then could His people have as to a place of safety during the time that the Gentile kingdoms are destroying each other.

The time has now arrived when this promise is to be fulfilled, but how, and by what means is it to be accomplished? When God's ancient people had been four hundred years in bondage, and the fulness of the iniquity of the Amorites had come in, the land of Canaan was not blighted on account of their sin, but it was refreshed by the dews of heaven, and prepared by the God of nature and of providence to sustain His people. It was so rich that the unbelieving spies, who could not trust that God to give them the land, confessed that "It was a land of riches, and flowing with milk and honey." But alas, when established in that land of riches, by the power of the Almighty God, and having Him as their king, sin again separated them and God, and they rejected Him as their king. They were then overcome by their enemies, blotted out as a kingdom, over-ruled by the Gentiles, until Christ came and finished Redemption, and became the spiritual King or Husband to all who believed in, trusted, and served Him. Notwithstanding all this, in the course of 636 years, there was not a witness for the Lord Jesus Christ amongst God's ancient people Israel. Since that time Mohammedanism has filled the holy land; the Mosque of Omar has taken the place of the temple in the midst of the holy city—Jerusalem—and Mohammed has ruled as prophet, priest, and king in the

holy land, and has been worshipped instead of the Lord Jesus Christ, during a period of 1260 years. The land of Palestine, by reason of sin, has been a desolate wilderness, and the cities forsaken by men and inhabited by wild beasts. But the period of 1260 years is ended, and the Moslem power has ceased to rule supreme in Palestine. By this worship, called in Scripture "the abomination that maketh desolate," the Turks have lapsed so far from the centre of all truth that they would now prove self destructive, if left alone. They have already been massacring those who professed Christianity. Britain was a quiescent spectator, and Russia interposed, and would have extinguished the Mohammedan rule, and blotted out the Ottoman Empire; but surrender was the better part of Turkish valour, and Britain prevented Russia from making her own terms, and thus extinguishing the Turkish power. Nevertheless the Moslem power has ceased in Palestine with the 1260 years. In the hour of extremity with Russia, Turkey granted Britain a right of protectorate over Asia Minor. This was arranged on the 13th of July 1878; and in fulfilment of the treaty the British flag was unfurled upon the Island of Cyprus on the 15th of July. The 1260 years of Mohammedan power ended with or about the end of July, 1878, and the British parliament ratified the treaty on the 3rd of August following. We thus see how men have carried out the arrangements, wrought out the providences, and fulfilled the prophecies given by God. The land of Palestine being now under a protectorate will, in the course of the fifteen years on which we have entered, be inhabited and cultivated by men, and enriched by the dews of heaven, and thus pre-

pared for the people of God, who are abiding in Christ, as foretold by the prophet Joel (iii. 18), when he said, "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come out of the house of the Lord, and shall water the valley of Shittim."

23. *The Cleansing of the Land.*

The people having Christ's name are not only to be purged before entering Palestine, but all who may have entered the land previous to the entering in of the Saints, and who are living there without Christ, are to be turned out, as taught by the parable (Matt. xxii. 9-13). Then will the Lord say unto those dwelling in that place without being clothed with the righteousness of Christ, "Friend, how camest thou in hither not having a wedding garment?" Each one found in this condition, at that day, is to be speechless, and then the Lord is to say to his Saints, "Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth." This signifies, leave them without the help of Christ, bound by Satan, and cast them into the spiritual darkness which is in the Gentile world, outside the land of light and peace, there to suffer extreme pain, misery, and anguish of soul.

The opening of the gates, and the entering in of the righteous nation which keepeth the truth (Isaiah xxvi. 2), and the shutting of the door, in the parable of the virgins (Matt. xxv. 10), is the closing scene in the hour of trial. The Saints having entered into the land of promise to enjoy the perfect feast of the gospel, and

the calling of the foolish virgins at the door, for the Lord to open to them, is the first part of the revelation regarding,

24. The sixty years' tribulation,

(See diagram, opposite page 189.)

which will begin in A.D. 1893, and end 1951. This sixty years is the remaining part of the 75 years of conflict, as measured out by the prophet Daniel, and is the second or Gentile "Woe," or the period of judgment in the Gentile world, for the rejection of Christ. The Lord has given us a twofold revelation regarding this period. One reveals the condition of the Saints dwelling in safety and peace in His own land, and the other the destruction of the unbelieving and Christ-rejecting Gentiles as they perish by the famine, the pestilence, and the sword in the Gentile world.

In the Apocalypse there are eleven very distinct views of this period of unparalleled tribulation—four views of the Saints, and seven of the unbelieving and self-destroying Gentile kingdoms.

25. The Saints during the tribulation.

The first view of the Saints during the great tribulation is a promise of deliverance and preservation to them in God's land. All in that land will have the Old Testament name "Israel," by which the Lord was known of old, when joined to and ruling his ancient people. The Saints are also to be known as the "Holy City," a name used by His ancient people, and signifying a spiritual people dwelling in the kingdom of peace; and they are likewise to have the gospel or new name—Christ or Christian (Rev. iii. 12).

The second is that of the Saints as they sing their first song of triumph and of praise on entering the land (Rev. xix. 1 and 2).

The third is the Saints gathered into one company, clothed with the righteousness of Christ, and ruled by the Lord as their husband (2 Cor. xi. 2), while He at the same time, by the Word of his Power, is ready to destroy the unbelieving Gentiles (Rev. xiv. 14).

The fourth is that of the Saints while they sing their second song of triumph and of praise, as the last fighting army of the Gentile kingdoms is destroying itself (Rev. xix. 3).

26. Unbelievers during the great tribulation.

The first view presented to us of the unbelievers who will constitute the Gentile kingdoms after the Saints have been removed from amongst them, and when they are sunk into a lawless condition, is that of human beings indulging in murder, sorcery, fornication, and theft (Rev. ix. 19-21).

The second is a view of the Gentile kingdoms in a state of matured wickedness, and likened to a field of grain when it is fully ripe and ready to be mowed down (Rev. xiv. 15).

The third is that of one-tenth of those who believe in Christ, but trusting to some form of men's teaching which is contrary to the Word of God, and, therefore, falling in the conflict along with the complete number of the unbelieving and Christ-rejecting Gentiles, and the Gentile world left at the close of the tribulation, in the possession of the affrighted remnant who are to give glory to the God of heaven (Rev. xi. 13).

The fourth view is that of the unbelievers in the Gentile world mowed down and lying unburied (Rev. xiv. 16).

The fifth view is the seventh vial, or the complete measure of lawlessness and destruction, which is to come to pass amongst the members of the churches which are allied to the kingdoms of the Gentile world (Rev. xvi. 17-21).

The sixth is that of the complete destruction or blotting out for ever of the Gentile Churches and Kingdoms, never again to be found, as a millstone is irrecoverably lost when cast into the midst of the sea (Rev. xviii. 21-24).

The seventh view of this period is that of this world as a slaughter-house, drenched with the blood, and strewed with the carcases of the Christ-rejecting and God-dishonouring people of the kingdoms of this world, as they lie slain and unburied, and the fowls feeding upon them (Rev. xix. 17, 18, and 21).

These apocalyptic views of this world's greatest time of trouble are in perfect harmony with the second "Woe" or Gentile judgment, as recorded in the gospels by Matthew xxiv. 21-28, Mark xiii. 19-23, and Luke xvii. 23-27. The final destruction of the existing Gentile nations could not be more minutely set before us than the Lord has done it by his prophet Jeremiah, when he named in detail every known kingdom of the world at the time at which the prophecy was written (Jer. xxv. 18-25), and supplemented that roll with the following all-comprehensive addition, in order to make the prophecy embrace all the kingdoms of the Gentiles, when the fulness both of the period and of the sins of the Gentiles have come, as He said (verse 26),

" And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth ; and the king of Sheshach—that is Egypt—shall drink after them." Having thus made it known that all the Gentile nations are to be destroyed as the consequence of sin, and as that sin already exists, it will in due time accomplish its great and terrible work of destruction. Therefore the prophet tells us (v. 27 and 28), " Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send amongst you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink." At the 29th verse He informs us that the Lord had in the days of the prophet begun to punish his ancient people Israel for sin, and He asks the Gentiles shall ye be utterly unpunished for your sins ? In answer to this question He affirms " Ye shall not be unpunished : for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." And then He reveals the final condition of the Gentile nations by reason of sin, as He saith (verses 30-33), " Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation ; He shall mightily roar upon his habitation ; He shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations, He will plead with all flesh ; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth

from nation to nation, and a great whirlwind shall be raised up from the coast of the earth. And the slain of the Lord shall be at that day from one end even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." And by the prophet Zephaniah (iii. 8), He saith, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."

During the greater part of the sixty years' tribulation the saints of God, and the men of the kingdoms of this world, will live quite separate from each other. But at the close of the period when there are no more kingdoms to conquer, and no riches to take and carry away in the Gentile world, then the last and only fighting army of this world will pitch its camp in Palestine, as foretold by the prophet Ezekiel (xxxviii. 1-7), and to this company of spoilers the Lord also saith by Ezekiel (xxxviii. 8-12), "After many days thou shalt be visited: in the latter years thou shalt come into the land *that* is brought back from the sword, *and* is gathered out of many people, against the mountains of Israel, which have been always waste: but is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come unto thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the

land of unwalled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey ; to turn thine hand upon the desolate places *that are now inhabited*, and upon the people *that are gathered out of the nations*, which have gotten cattle and goods that dwell in the midst of the land . . . (verses 17-23) Thus saith the Lord God ; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many years* that I would bring thee against them ? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel ; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God : every man's sword shall be against his brother. And I will plead against him with pestilence *and* with blood ; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself ; and I will be known in the eyes of many nations, and they shall know that I *am* the Lord : " And again He saith (xxxix. 3-7), " And I will smite thy bow out of thy left hand, and will cause thine arrows

to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee : I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field ; for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles ; and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel ; and I will not *let them* pollute my holy name any more : and the heathen shall know that I *am* the Lord, the Holy One in Israel."

The sixty years' lawlessness, as revealed by the prophets, will leave the Gentile world a desolate wilderness—the kingdoms blotted out, and the men who constituted them slain, unburied, and the earth drenched with their blood ; and the fowls of heaven feasting upon them (Ezek. xxxix. 17-20, Isaiah xviii. 6).

When the time of the tribulation is ended, and all the wicked slain, and as the fowls are feeding upon them, the Lord's commandment unto his people is to burn the weapons of war, and bury the dead (Ezekiel xxxix. 8-13), and the Lord shall be glorified in that day by

27. *Christ's kingdom being established.*

A thousand years is the revealed length of Christ's kingdom, which is also called the millennium. As this period is to begin in A.D. 1951, and being prophetic years in length, and therefore about fourteen years shorter than a thousand years of Julian time, it will end A.D. 2938.

The millennium, being the reign of the spiritual people and kingdom, is called by the prophet Isaiah

(lxv. 17) "the New heavens and the New earth." And the prophet Daniel (vii. 27) says, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In the Apocalypse xi. 15, John heard the voices of the Saints saying, in regard to Christ's kingdom, "The kingdoms over the world have become the kingdom of Our Lord, and of his Christ; and He shall reign for ever and ever." And he also heard their song of praise, and the delivered Saints will yet say (v. 17), "We give thee thanks, O, Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

But sin is again to manifest itself in the kingdom of Christ, amongst the people of the Most High. And its power among the people is to be so great that they are to appoint themselves kings, and serve them in preference to the God of heaven and earth. This wickedness is to cause the Saints to cry out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 10.) And in answer to this question it is "said unto them that they should rest yet a little season," and this is,

28. *The after millennial age.*

This age is the "little season," and is the last age of this world. There is no revelation given by which its length can be known save this, that it is to be "a little season" or short age. Jesus Christ said regarding it, as recorded in the gospel by Matthew (xxiv. 36), and Mark (xiii. 32), of that day, and the hour in which this world

will end “ knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.”

But although the Lord has not revealed the length of this age, He has not left us without a revelation as to its condition. At the close of that age the lost ones are to be numerous as the sand of the sea, and they are to encompass the people of God to destroy them (Rev. xx. 8, 9). But the Lord is to preserve his Saints by withdrawing the light of the sun (Rev. vi. 12); and this darkness is the sign which is to precede the coming of the Son of Man (Matt. xxiv. 30). And when the Lord Jesus Christ has appeared in the companies of his holy angels, and gathered his redeemed ones “ from the four winds of heaven, from one end of heaven to the other ” (v. 31; 1 Thess. iv. 16, 17; and 1 Cor. xv. 51-53), then shall the frame-work of nature, which surrounds this world and the wicked portion of Adam’s race, be destroyed by fire (Rev. xx. 9). This is the end of the present order of things in this world; and then will the resurrection of the “ unjust ” take place, and they will stand before

29. *The great white throne;*

and the six books of the record of men’s works shall be opened, and the wicked dead judged out of the books of works, each one according to his own works, and all those thus judged will be cast into the world of eternal misery, which was prepared for the Devil and those that have served him (Matt. xiii. 49 and 50, and Rev. xx. 12-14). The Redeemed will then stand before the throne and receive their awards of approbation, and enter into the Father’s kingdom of eternal glory (Matt. xxv. 34, and Rev. vii. 10-17).

30. Christ's Names in relation to His Church.

It is specially worthy of notice that the parable of the Virgins does not teach that the Bridegroom comes from heaven to raise His saints. Neither does the name Bridegroom belong to, nor designate Him whilst in heaven. It is the name which indicates Christ dwelling in the members of his body—the Church on earth.

The second person of the Trinity has a name suited to every condition in which He is seen acting as God. He appears in the records of creation as having the name "God;" and when dealing with man immediately after the creation as "the Lord God;" when working out his great work of Redemption during four thousand years, His name was "the Lord." From His birth, and until baptised, His name was "Jesus" the Son of God. When baptised and anointed with the Holy Ghost His name was "Jesus Christ," signifying the anointed Son of God. It was as the anointed Son of God that He made known the gospel and was crucified, but when He had burst the bands of death, and come forth from the tomb, He was again "Lord," and hence His complete name in heaven is the "Lord Jesus Christ." This name is, therefore, the foundation on which the Church rests; and as such is symbolized in Scripture as the "Rock" of Ages. "The Bridegroom" is the name by which He is symbolized as meeting with, and being united to, the penitent and blood-washed soul. "Husband" is the name by which He is known as He dwells in, and rules over, the members of His own body—the Church—whilst on earth. The "Morning Star" is the name which characterises Christ as the Saviour, dwelling in, and shining from the members of his own body, as they

dwell in the midst of a dark and sinful world. None of these names can be applied to Him in heaven without traducing Scripture and darkening His glory.

For example, the "Rock" of Ages is a natural and true symbol of the "Lord Jesus Christ" as the foundation on which His Church rests; but it would be a very unnatural and untrue symbol to reveal Him on the throne in the spiritual kingdom of the Father. "The Bridegroom" is a true symbolical representation of the "Lord Jesus Christ" the Saviour, as He comes to meet and be one with the blood-washed soul on earth; but it would be a very unnatural representation of Him in heaven. If the Church was His Bride it would imply that they have been kept separate for nearly two thousand years, and such a separation is contrary to all Scripture. Therefore the name "The Bridegroom" belongs to him as united to His Church on earth, and hence every penitent soul realises the truth of the testimony of Jesus Christ when He saith, "Surely I come quickly; Amen." But further, Scripture neither teaches that Christ is in heaven as the Bridegroom, nor that the Church is on earth as the Bride. Such a separation is contrary to the teaching by the analogy of Bride and Bridegroom, and also to the gospel; for there cannot be a member of "the Church" without Christ dwelling in, and ruling over that member of His body; and if Christ is received and thus wedded to the Church as the Bridegroom, then the Church could no more be designated the Bride without falsifying the Scripture, and dishonouring Christ as the living and ruling head of the Church, than a bride could retain her bridal name, after being married to a husband, to the extinction of his name and power. "Husband" is a well understood term,

and calculated to present Christ dwelling in, and ruling over every member of His body whilst they are upon the earth ; but it does not represent Him, as He sits upon his Father's throne in heaven, as Ruler of the universe. It is a comfort to the lost soul to know by the Word of God that Jesus Christ, the Son of God, in love descended to redeem and be a Husband to all such, but it would give little consolation to perishing souls to know that Jesus Christ was the "Husband" of the universe. The name "Husband," therefore, as used in Scripture, belongs to Christ as the Saviour dwelling in the blood-washed soul, and ruling it as a member of his body. The apostle Paul used the word in this sense when he said, "I am jealous over you with godly jealousy ; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The prophet also used it in the same sense when he foretold the return of God's people (those having His name—Christian—and known as the Church) to His own land, which He gave in promise for them to Abraham, as he said, "And it shall be at that day, saith the Lord, *that thou shalt call me Ishi,*" that is my husband ; "and shalt call me no more Baali," that is my Lord (Hosea ii. 16).

"The Morning Star" is a true symbolical representation of Christ, as He shines in the lives of those that have been redeemed by Him, and are living and shining according to their faith in the midst of a partially lightened and sin laden world ; but the Morning Star does not symbolise the Lord Jesus Christ as He shines in heaven. In heaven He is the perfect light. This light is so bright and glorious, that when Saul of Tarsus saw it, in our noonday light, he fell to the ground. But the light of the Morning Star in our horizon, which is

here used as the symbol, is a light so feeble as not to be seen in the noonday light of this world. Therefore the Morning Star is not a symbol of the Son of God in heaven, for He is the glory of God, and the light of heaven (Rev. xxi. 23). It follows then that these four names, viz., "Rock" of Ages, "The Bridegroom," "Husband," and "Morning Star," are names which represent, characterise, and reveal the Son of God, 1st, as He constitutes the foundation of His Church; 2nd, as He meets with, and is made one with the penitent and believing soul; 3rd, as He dwells in and rules over the Redeemed; and 4th, as He shines from the Redeemed as lights in the world, and not as He reigns in heaven, and rules the universe. And this use of His names reveals the second coming of the Son of Man.

31. *The Three Comings of the Son of Man.*

The first coming of the Son of Man was when born of Mary, He lived to finish redemption, and ascended again to heaven.

The second is His coming as the Bridegroom, to meet the weary, blood washed soul, to dwell with, comfort, and guide it on earth.

The third is His coming again from heaven as He went up, to raise and change His saints, and take them to be forever with Himself.

The distinguishing features between these comings are, that He appeared first as the seed of the woman and the Son of God, and as such finished redemption. When here in this condition He was seen by the carnal eye, and proved Himself the Son of God, with power, in the sight of carnal men, by the miracles that He performed. His second coming is as the Saviour of

sinners, and although He has been knocking by the Spirit of God at the door of every heart which has been touched by the gospel, He only enters in to dwell with those that open the door and receive Him as the Gift of God. He is only seen by the eye of faith, realised by faith, and whilst He is thus dwelling in the believer, He is "the peace of God" in the soul, and the power of God is manifested to the world, whilst the Redeemed soul enjoys His indwelling presence. This coming was referred to by Jesus Christ (Matthew x. 23) when He said to his disciples that they would not have visited all "the cities of Israel till the Son of Man be come."

The third coming of the "Son of Man" is His second appearing. This coming will be as revealed at the end of the third "woe," and the close of the ages of this world. Then will the words of the angel be fulfilled, which he spake to the Lord's wonder-stricken disciples as they gazed up into heaven after their ascended Lord and Saviour, viz., "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." This is also the coming of the "Son of Man" to gather his Saints, which was revealed by Jesus Christ, as to take place at the close of the third woe (Matt. xxiv. 30, 31), and which is called by Paul his appearing again to be seen of his Saints, when they appear in their spiritual bodies after the resurrection (Col. iii. 4.)

32. *A Prophecy—what it is.*

A prophecy is a revelation given by Him who knew all things, and all the changes in this world before it began. Every prophecy contains at least two

distinct revelations—first, the change which is to take place, or the condition which is to exist; and second, the time at which the change is to take place, and the length of the period during which the condition is to exist. Every prophecy has, therefore, a time or period to which it belongs, and in which it is to be fulfilled; and the marks by which that time or period is to be known form a part of every prophecy. Without the marks by which to establish the period of fulfilment a prophecy would be incomplete, and, therefore, unworthy of the name, inasmuch as the time of its accomplishment could neither be known nor established until it came to pass. The Great Author of prophecy knew this, and He has, therefore, along with each prophetic numeral, given the mark or immovable rock in this world's history to which the one end of His prophetic line is to be fixed, so that the student of prophecy has only, when he reads the numeral which expresses the length of the period, to observe the mark in history at which it begins, to know the day, month, or year at which the prophecy is to begin, and the length of the numeral in order to know when it is to be fulfilled.

For example, "the first woe," or Jewish judgment, which was the establishing of Mohammedanism instead of Christianity in the Holy Land, was accomplished during the thirty years which intervened between A.D. 636 and 666, and the angel revealed this period to Daniel by telling him that "from the taking away of the daily sacrifice, and the abomination that maketh desolate set up, there shall be 1290 days." Here we see that the unchanging and easy to be known mark in history, to which the angel fixed his measuring line of

1290 prophetic years in length, was *the taking away of the daily sacrifice* by the king of Babylon, which took place exactly 1290 prophetic years before 666 A.D.

Again, Christ's kingdom is to be established by A.D. 1951; and this date was made known to the prophet as being 1335 years after the death of the witnesses amongst God's ancient Israel, or 1335 years after the man of sin began to speak blasphemies. This is clearly the last half of the times of the Gentiles, with a period of seventy-five years added to it, for the World Powers are revealed as *trampling with their feet*—that is ruling over—God's people during the first half of the times of the Gentiles; and now during the second half of the period, when the truth is preserved amongst the Gentiles, the period of 1260 years is marked off, and known by the man of sin among the Gentiles teaching blasphemies in the Churches which are protected by, and trusting to the kingdoms of this world for protection. We thus find that "the taking away of the daily sacrifice" is still the rock to which the measuring line is fastened, and the 1335 years is only the additional length, which, when added to the former half of the Gentile period, shows the whole length of the "times of the Gentiles," and seventy-five years more, which is the Gentile conflict and judgment. The Lord has thus made it known that the Gentile time of tribulation is to begin at the end of the times of the Gentiles, in 1878, and end in 1951 A.D.

In proof that the Lord has in every prophecy marked off the period, showing when it began and when it ended, the changes which were to take place in finishing and closing up the Old Testament dispensation are enumerated in the prophecy of the "seventy weeks," as

recorded by the prophet Daniel (ix. 24), and in the 25th verse the mark in history is given by which the beginning of the period of 70 weeks, or 490 years, is known, and that mark was "from the going forth of the commandment (by Cyrus) to restore and rebuild Jerusalem." All the great changes are detailed in the prophecy as they took place after the command, and the length of time in which each part was accomplished is also measured out from the date of this order.

We find also in the period of 2300 days—that is prophetic years—during which the daily sacrifice was taken away, and the transgression of desolation established, to give both the house of God and His people to be trodden under foot, and ruled over by the Gentile kingdoms, that the *taking away of the daily sacrifice* is the mark in the prophecy by which its chronological order is fixed and known. As the daily sacrifice was taken away B.C. 606, this is the settled point in time at which the prophetic measurement began. Therefore, the period of 2300 years, during which both the house of God and His people were trodden under foot, having begun when Israel was carried to Babylon, it ended in A.D. 1662, when the Reformation was accomplished, and when the saints were again permitted to worship God in the beauty of holiness, none daring to make them afraid.

Many learned expositors have overlooked this all-important fact, viz., that it is the Lord alone who can foretell and fix the point of time at which every prophetic measurement must begin; and it is man's part to point the finger to the Lord's mark so fixed, and to calculate the length of the prophetic numeral, and make it known when in our Julian time the revealed

period will end. When this important principle is overlooked in the reading of prophecy, and when men presume to select the historic fact, and thus fix the date at which a prophetic period is to begin, they are thereby assuming God's prerogative—a sin in itself—and in ninety-nine cases out of every hundred the usurper errs, and the revelation is misread and destroyed. This error is calculated to prejudice the minds of many against the truth contained in the Word of God. As a proof of this error, which has so often been committed by expositors presuming to fix the chronological order of prophecy, I quote the following from a lecture delivered by the Rev. Dr. Cumming, in Exeter Hall, London, in 1854:—“The prophet Daniel specifies : . . . 2300 years as the duration of the Mahometan power. The beginning of the 2300 years is DATED by the most accomplished and learned scholars in prophecy at about the year 480 before the birth of Christ.” “From that date Daniel looks along the centuries to the epoch of its initial decay, and predicts that 2300 years from that date its decadence would begin. This lands us in the year A.D. 1820.”

In this quotation we have the testimony of Dr. Cumming, that the *most accomplished and learned scholars* have overlooked the Lord's mark as given in this prophecy, and by which He revealed the date at which the prophecy was fulfilled, they having themselves fixed and agreed as to a date, viz., B.C. 480, from which the number of 2300 years must be computed; and as the mark in history, as given in the prophecy (at which the period of the prophecy began), was B.C. 606, they have thus shifted the period of the prophecy about 126 years out of the place which was assigned to it, and in

which it was fulfilled. And this change of the period has led the Doctor to read this prophecy as revealing the decline of Mohammedanism, instead of the decline of Romanism, which took place with the Reformation.

But probably nothing can more distinctly and fully exemplify what the Revelation has suffered at the hand of man by thus attempting to fix the periods in prophecy, than does the diagram at page 240, Vol. IV., of the fifth edition of *Horæ Apocalypticæ*, by the Rev. E. B. Elliot. We allude to this work as it is one of great research, and a standard authority on Apocalyptic history. In the diagram referred to there are five lines, showing the beginning and end of five prophetical measurements. Upon each line there is to be seen the marks of man's handiwork. Every line condemns its author, and proves that man cannot and should not attempt to do the work of God.

The first line I shall notice is "Nebuchadnezzar's seven times, calculated from Shalmanesser, B.C. 727." The *seven times* is the length and times of the Gentiles, and the period, being 2520 prophetic years, is shown by the diagram as having ended in A.D. 1791. But the existence of the Gentile Kingdoms at the present day proves that this chronological arrangement of the period is wrong, and that this error has arisen from men having failed to observe the mark which is given in the prophecy, and by which the period can be known, viz., "the taking away of the daily sacrifice." The daily sacrifice never existed in the Kingdom of Ephraim or Israel, and was not taken away when that Kingdom was taken captive to Assyria, and therefore the "seven times" did not begin at that date, but in 606 B.C., when Judah or Israel was taken captive to Babylon, con-

sequently the seven times did not end until A.D. 1878.

The second line on the diagram is that of Daniel's 2300 years, calculated from Xerxes' Expedition B.C. 480. This would show, if correct, that the sanctuary was cleansed A.D. 1820; whereas spiritual and religious liberty was established after the Reformation, under the Protestant Power, about 158 years before 1820, as indicated by the prophecy when calculated from the taking away of the daily sacrifice by Nebuchadnezzar, instead of Xerxes' Expedition.

The third line is, "The 1260 days of Antichrist's dominancy, calculated from Justinian's Decree and Code, A.D. 530, and ends A.D. 1791." The inaccuracy in the fixing of this line of prophetic measurement, as laid down upon the diagram, is established by the existence of Antichrist at the present day. It is now 87 years since 1791, and as the length of the Gentile conflict is only to be 75 years, the tribulation would have been past, according to this arrangement of the prophecy; and we would thus be living at the present day in the twelfth year of the millennium. But alas! it is not so. The Roman Kingdoms still exist. Antichrist reigns, and is more supreme in power at the present day than at any former period; and the Kingdom of "Our Lord and of His Christ," is not yet established. These are unquestionable witnesses against man attempting to add a part to the prophecies of God.

The fourth prophetic period indicated is "The 1260 days of Antichrist's dominancy, calculated from the Decree of Phocas, A.D. 606," and the 1260 years would thus have ended in 1866. It is now twelve years since that period expired, and the work of the

hour of trial is not yet manifested so as to be known by those who do not know it by the Word of God. Men are still everywhere worshipping their idols, and serving the god of this world, and the Gentile Churches and Kingdoms still exist, and are manifesting their antagonistic spirit to each other, and unmistakably getting lawless.

The fifth line upon the diagram is, "The probable end of the 6000 years from the creation, according to Clinton." This line has its beginning at the creation, and ends A.D. 1866. It is now twelve years, according to the teaching of this diagram, since the world entered into the seventh centenary or period of rest, and yet the world was never bearing a greater strain from unrest. Business men are more intensely anxious and earnest in their pursuits after gain than at any former period. The Churches, instead of worshipping the Father as one body, and thus manifesting to the world that they are one even as the Father and the Son are one, are divided into antagonistic sections. All classes are running to and fro, and knowledge is increased, and the wicked are doing more wickedly, and these are the signs as given by the prophets, and by which the close of this age is characterised. Antichrist's dominancy is therefore not yet ended, and the period as indicated by this line, which began at the creation, is not ended, else Antichrist's dominancy would have passed away with the period.

Having thus found that there is not a single date in either of these five lines upon Mr Elliot's diagram according to the Word of God, and that all the periods are incorrectly arranged, it is evident that such computations are based only upon man's conception of

Divine things, and are therefore all wrong. The time is now past when all these periods should have been fulfilled; and their non-fulfilment proves that the arrangement is incorrect. But the most serious consequence is that these errors, and others of a like nature, have turned away and hardened the minds of many against receiving the revelations of God.

Mr. Elliot has also put the following question upon his diagram, "Should the 75 years of the time of the end (Dan. xii.) be calculated from A.D. 1791 or A.D. 1866?" The lapse of time and the unfulfilled prediction both affirm that the 75 years of conflict and tribulation should be calculated from neither of these dates. The Word of God teaches that it should be calculated from A.D. 1878, the end of the times of the Gentiles.

33. Traditional Thought the great hindrance to the reading of Prophecy.

It is the work of the Holy Spirit to take of the things of Christ and to make them known to man; and since the complete Revelation was given and recorded by John, it only remains for man to read it in its own light, which is also the same light as given in the Old Testament and the Gospels, and to wait upon God in the Spirit in order to be taught of Him. This necessarily implies being born again, and having the Spirit of God dwelling in every one who is thus taught.

This is in accordance with Christ's promise to His people, when He said that the Holy Ghost will "teach you all things," and "show you things to come." Nevertheless men, even the children of God, have read "The Revelation" in the light of their own thoughts, and

taught it as they read it ; and their thoughts have been received by others, and handed down from the one to the other ; and every one that has received the teaching of men instead of the Revelation from God is thus darkened in mind, and rendered unfit to see the truth as revealed, or to wait upon God for the teaching of the Spirit. For we neither go to the throne of grace to ask for, nor wait to receive, that which we have an equivalent for in possession. But when the mind is thus imbued with a teaching, it reads the Revelation in the light of that teaching, and desires a knowledge of more truth, so as to fully establish the ideas which it has received. The prejudiced mind is thus always waiting and searching for darkness and not light from the Word of God, and is therefore not in a condition to be taught of the Spirit.

As a few of the many proofs of traditional teaching which might be quoted, the following may be noticed—

1st. The ancient people of Israel looked for, and taught that "the seed of the woman" was to come as an earthly king to deliver and rule over Israel, to the entire exclusion of the teaching in the Word of God regarding the Spiritual king, who came, as foretold by the prophets, to bring the good tidings of salvation from the Father, to finish redemption, and to establish the Spiritual Kingdom upon earth. This teaching of an earthly king to rule over the restored ancient people obtains at the present day, in a somewhat different form, amongst all those who are teaching and looking for the return of the ancient Jews as the lineal descendants of Abraham, in an unconverted state, to possess the land (out of which they were sent for rejecting Christ as their Saviour), there to be redeemed

and ruled over by Jesus Christ in person. The traditional thought in its various ramified forms regarding the return of the Jews, and the taking of the Saints to the air, before the great tribulation, is causing many, even a great many, to grope in the dark, being blinded so that they cannot see the revelation regarding what is coming to pass at the present day.

2nd. A traditional reading and teaching is causing many of the children of God, in Christ, at the present day, to believe that "The Bridegroom" and "The Morning Star," as names of the Son of God, are applicable to Him as the second person of the Trinity in heaven; and that He will again leave heaven, bearing and known by these names, and come to raise His saints, and take them to the air to be with Him. Whereas these names are only applicable to Him as He comes and meets the blood-washed souls, and is wedded to them as members of His body, as a Bridegroom is wedded to his Bride; and He dwells with and guides and protects every soul as a husband dwells with and protects his wife; and He also shines in and from each soul, as the Bright Morning Star shines beautifully in the dusky light of approaching day. These names belong to Christ as the indwelling Saviour and head over the members of His body—the Church—whilst upon this earth. His name in heaven is the Lord Jesus Christ. As bearing this name, He is the author and finisher of the Christian faith. He will leave heaven as known by this name, and appear to men as the Son of Man, when He comes the second time to raise and gather home His saints, and destroy the world for sin.

3rd. The thoughts and teachings of men are also causing many of the faithful in Christ as their Saviour

to believe that the first resurrection, *i.e.*, the taking of the Saints to the air, is to take place before the Great Tribulation, which is now casting its shadow over the world. This reading of Revelation leaves the Millennial and after Millennial Saints without the hope of ever seeing their Lord and Saviour face to face, or of dwelling with Him in glory through the ages of eternity.

4th. It is traditional thought and teaching that has caused so many expositors of prophecy to combine the "seventy weeks" of Daniel ix. 24 with the "seven times" of Daniel iv., and to calculate the measurements of these two prophecies, which are so widely different, by the same scale. The "seventy weeks" was fulfilled according to the scale of *a week of days*, or seven days of the prophecy, to every seven years of the fulfilment. The seventy weeks was thus a period of 490 prophetic years. Whereas the prophecy of "seven times" is revealed upon the scale of *a week of years*, and the scale by which this prophecy is fulfilled is that each day of the seven years represents a year of 360 days in the fulfilment of the prophecy, and the length of the period of "seven times" is 2520 prophetic years, instead of seven years, as it would have been if reckoned according to the scale by which the seventy weeks is computed, and has been fulfilled. It is, therefore, evident that a combination of the two prophecies reduces the measurements of the *seven times* to suit that of the *seventy weeks*; or to calculate them both by the same scale, as has been done by many expositors, is to destroy the prophecy of the *seven times*, and thus to deprive the people of God at the present day from obtaining the benefit of His revelations for their guidance during the time of trouble upon which they have now entered.

The prophecy of "seventy weeks" was given to make known the winding-up of the Old Testament dispensation. It began with the return of ancient Israel from their seventy years' captivity in Babylon, and ended when Christ had finished redemption, and ascended to Heaven; although the destruction of Jerusalem and the Old Testament ritual was accomplished by the Roman soldiers upwards of thirty years after Christ's ascension. But the prophecy of "seven times" began when the king of Israel and his chief men were taken to Babylon as captives, which took place seventy years before the commencement of the period of the "seventy weeks'" prophecy; and as the "seven times" prophecy is a period of 2520 years, it ended with July, 1878. It is thus obvious that to combine these two prophecies, and to read and calculate their measurements as one, is to destroy both.

Finally, God's ancient people the Jews rejected Christ as their Saviour and spiritual king, and many of His chosen people in Christ at the present day are strenuously fighting against the fulfilment of His promise to Abraham. They deny that He is in a little time to gather the people having His name, and preserve them during the tribulation, in order that He may constitute His Kingdom in this world when the tribulation is ended. Assuredly the Lord has much to bear even with His own people; but the time draws on apace when the door of mercy will be shut for ever against the Christ-rejecting Gentiles, and also against those who believe in His name but deny His Kingdom.

34. The Gospel and Prophecy.

The gospel was at first presented to man in a

promise at the fall of our first parents; and all who had faith in that promise enjoyed renewed communion with God. And the Lord strengthened them by renewed promises and multiplied prophecies regarding a coming Saviour, during a period of nearly four thousand years. At the end of that period the promises of blessing, and the prophecies which foretold a coming Saviour, were all fulfilled when Jesus Christ, the Son of God, had given the glad tidings of salvation to sinners, and His life as an atoning sacrifice for all that believe in Him, and when He had again ascended into heaven and sent down the Holy Spirit to dwell with, guide, and comfort believers.

The gospel, when written by the witnesses who were taught of Jesus Christ, refreshed and guided by the Spirit of God, is the Testament by which the "Gift of God"—Christ the Saviour—is bequeathed to lost souls. The lost souls are those that, from a sense of their sinful and ruined condition, lay claim to the bequeathed legacy. And they are thus begotten by the Word of God into a new and living faith. They then walk by faith, and not by sight. The gospel is like its Author, the same yesterday, to-day, and for ever. It is new every morning and fresh every evening, and is written in such language as to make it the Testament to the living and reading generation. It reveals their lost condition as sinners, and offers to all such the "Gift of God" as their Redeemer and Preserver. It also makes known to the penitent, repentant, and believing soul its relationship to God by Jesus Christ, and the peace and the power of God upon all those that believe.

But although the gospel contains the evidence of the fulfilment of the promises of salvation, and also

the fulfilment of all the Old Testament prophecies regarding a coming Saviour, yet this does not exhaust the prophecy contained in the Old and New Testaments. For God, in order to strengthen His people in the most holy faith, and guide them through all the dangers and difficulties that might overtake them after the descent of the Holy Ghost, revealed by John all the great changes through which they will have to pass, down to the end of time. These revelations are all given along with the gospel, and may thus have been known at any time since written, by every one who desired to know, and who by the help of the Holy Spirit could look upon them in the light of God's Word. But the teaching of the Holy Spirit seems to be according to the principle which is acted upon all through the Old Testament, viz., making known to each generation the revelation that related to their immediate interests and eternal well being. The Lord acted upon this principle when he told Noah to preach righteousness, and build an ark to save himself, &c., and did not tell him to go to a land which He would tell him of, as He did to Abram. The same principle was manifested, when the Lord told Abram to go to the land which He was to show him, and as Abram journeyed the Lord went with him and protected him, and thus taught Abram to put his trust in Him, instead of giving him the law, as he did afterwards to his people by Moses.

The same practical order of teaching and acting was adopted when the angel met Jacob at Peniel. He did not bless Jacob and call him Israel as they met, but he wrestled with him until Jacob realised his helplessness and clung to the angel for help, and then the angel blessed him and gave him the name Israel. This principle

was also adopted by Jesus Christ when on earth. When He had finished the great work which His Father had sent Him to accomplish, and was about to leave His disciples whom He had prepared to preach and write the gospel, He enjoined them not to depart from Jerusalem until they were "baptised with the Holy Ghost," and thus endued with power from on high to enable them to proclaim the gospel to all the world; and when they were thus commanded, they, in consequence of their traditional teaching, being concerned about the Kingdom of Israel, said, "Lord wilt thou at this time restore again the kingdom to Israel?" but Jesus answered them, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." These were the last words He spoke on earth, and they demonstrate the principle of teaching which He practised. His apostles only thought of the restoration of the Old Testament Kingdom. They had no knowledge of a Spiritual Kingdom, and how it would be constituted by a people having Christ's name gathered out from amongst the Gentiles. Nevertheless, the Lord Jesus Christ did not answer them according to their ignorance, but commanded them according to His own wisdom. He required them to make known the gospel, so that in the fulness of time He might have a people bearing His name taken from amongst the Gentiles to constitute His Kingdom, and so He said "Ye shall be witnesses unto me unto the uttermost part of the earth." This injunction and this duty has rested

upon every generation of Christians which has lived since it was given, and it is as imperative at the present day as when first given. It is therefore the duty of every child of God at the present day to confess Christ, but in addition to the preaching of the gospel, every generation is privileged by the Spirit of God to know the prophecies which are given to make known their best interests, if they are not blinded to their interests, as was Israel of old. As we now live at the close of the times of the Gentiles, and near the dawn of Christ's Kingdom, it is not only the privilege of the Saints of God, at the present day, to know and preach the gospel; but also by the Spirit of God to know and to tell when and how the Lord is to constitute His Kingdom.

Let us then as the children of God be diligent in this work, first waiting and listening to the teaching of the Spirit of God in regard to the Kingdom of His Son, and then faithfully making it known, and thus serve the Lord by advancing His work and promoting His Kingdom.



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